THE ŒRA LINDA BOOK

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translated from the Frisian by

FRANK H. PIERCE IV

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1.1 Before Bad Times

First Authored by: Unknown after 2193 BC

Written into the book by: The Graves 557 BC

Events described: Before 2193 BC

Before Bad Times[1]

This stands written upon all burghs.
Before the bad time came, was our land the most beautiful in the world. The sun rose higher and there was seldom frost. On the trees, grew fruits and nuts, which are now lost.
Among the grass-seeds had we not only barleycorn, oats and rye but also wheat which looked like gold and which one could bake under the sun beams.
Years were not counted for one year was as blithe as another.
On the one side were we closed in by Wralda's sea, whereupon no folk but us neither might nor could travel.[5]

On the other side were we surrounded by the broad Germany (Twiskland, Deutschland) through which Finda's folk could not come because of the overly thick forests and overly wild animals.
In the Orient, we bordered on the outer end of the East Sea, in the Occident, on the Mediterranian, thusly we had about the little streams twelve great sweet pure streams, given us by Wralda to keep our land moist and to show our sea faring folk the way to his sea.
The banks of these pure streams were nearly altogether beset by our folk, also the fields along the Rhein from one end to the other.
Across from the Denmarks and Jutland, had we colonies (lit. folk-plantings) with a burghmaid, there we got copper and iron, as well as tar, pitch and some other needs.
Across from us, formerly Westland there had we Brittania with its tin mines.[10]
Brittania, that was the land of the exiles who with the help of their burghmaid, were borne away to keep their bodies.

Though so that they should not come back, is first a B pricked on their foreheads, the murderers with red blood colour and other criminals with blue colour.
About and beyond, had our seamen and merchants many workshops in near Greece and Lydia.
In Lydia, are there the black people.
When thus our land was so wide and great, had we many sundry names.[15]
They that sat to the east were called Jutes, they did naught other than to JUTA (scavenge)-amber.
They that sat upon the islands were called Letne for they most all lived (having been) let alone.
All beach and shore dwellers from the Denmarks to the Sandfal, now Scheldt, were Stiurar (helmsmen), Sekampar (seafighters) and Angelara (anglers).

One called earlier the boat fishers, anglers, who fished only with line and hook and never with no net.

They that sat thence unto the near Greeces were simply called Kadhemar (quay dwellers) for they never traveled by boat.[20]
They that sat in the High marches were called Saxmanna for they were always weaponed against wild beasts and Britons gone wild.
To those above them, had we given the name Landsaton (land-sitters), Marsata (marshsitters) and Holt or wodsata (woodsitters).

1.2 How the bad time came

First Authored by: Unknown after 2193 BC

Written into the book by: The Graves 557 BC

Events described: 2193 BC

How the bad time came [1]

The whole summer, was the sun veiled by the clouds as would she not see the Earth.
The wind rested in his bags through which smoke and steam, like columns, over house and pool stood.

The light was thus sad and dim, and in the hearts of the people was neither blitheness nor joy.
In the midst of this stillness, the earth started to shake as if she were dying.
Mountains split from each other to spew fire and flame, others sank down in her womb, and where she (Earth) first had fields, raised she mountains thereupon.
Aldland, called Atland by the seamen, sank below and the wild waves stepped so far over hill and dale, that all were overwhelmed.
Many people were buried in the earth and many who escaped the fire, were killed thereafter in the water.
Not only in the lands of Finda, spewed the mountains fire, but also in Germany.
Forests burned after each other and when the wind came thence away, our land blew full of ash.
Streams were changed and by their mouths came new islands of sand and driven animals.
Three years was the Earth thus to suffer; but when she was better, one could see her wounds.
Many lands were sunken, others risen out of the sea and Germany was half bereft of forest.
Bands of Finda's folk came who beset the empty places.
Our scattered (people) were destroyed or they became their thralls.
Then was watchfulness doubly demanded of us and unity our strongest burgh.

1.3 The early lore

First Authored by: Unknown before 2144 BC

Written into the book by: Apollonia around 548 BC

Events described: Before 2144 BC

The early lore

The early-lore which is written on the outer wall of the burgh gate, isn't not written again in the book of Adela's followers.[1]
Wherefore it is left out wot I not to write.

Indeed this book is my own, therefore will I put it (the lore) therein at the wish of my kinsmen.
Early-lore
All well meaning Frya's children be hale.
For through them shall it be happy upon earth.[5]
Teach and say to the folks.
Wralda is the eldest of all or overeldest.
For it made all things.
Wr-alda is all in all, for it is everlasting and unending.
Wr-alda is everywhere present, but nowhere to be seen, therefore is that being called a ghost.[10]
All what we might see of him are the creatures which, though his life, come and go again hence, for out of Wr-alda come all things and go all things.
Wr-alda is the one almighty being, for all other power is lent by him and goes back to him again.
Therefore is he alone the creating being and there is naught created beyond him.
Wr-alda laid eternal rules which is law in all creation, and there are no good rules or they must have been made thereafter (likewise).
But although everything be in Wr-alda, the evil of man is not of him.[15]
Evil comes through carelessness and stupidity. Therefore can it well scathe the people, Wr-alda never.
Wr-alda is the wisdom and the laws which it has set, are the books whence we may learn and there is no wisdom to find nor to gather without them.
The people might unlock many things, but before Wr-alda is everything open.
The people are manly and womanly but Wr-alda shaped both.
The people love and hate, though Wr-alda is only just.[20]
Therefore is Wr-alda alone good and there are none good but him.
With the Yule, all creatures transform and change, but good alone is immutable.
Because Wr-alda is good, thus may he not change; and because he abides, therefore is he essence alone and all else show.

1.4 The other part of the early lore

First Authored by: Unknown before 2144 BC

Written into the book by: Apollonia around 548 BC

Events described: Before 2144 BC

The other part of the early-lore [1]

Among Finda's folk are the ignorant, who through their overinventiveness are thus evil, that they deceive themselves and who devoutly attest, that they are the best part of Wr-alda; that their ghosts are the best part of Wr-alda's and that Wr-alda may only think through the help of their brain.

That every creature is a part of Wr-alda's unending being; that have they stolen from us.
But their false speech and their unbridled pride have brought them upon the wrong way.[5]
Were their ghost Wr-alda's ghost, so should Wr-alda be all dumb instead of light and wise.
For their ghost enslaves himself ever to make beautiful images, which ye afterwards pray to.
But Finda's folk is an evil folk, for however the fools fool themselves that they are gods, so have they created the unhallowed gods beforehand, to say always, that these gods have created the world and all that is therein, greedy gods full of envy and wrath, who will be honoured and served by the people, who want blood and offerings and ask treasure.
But the foolish false men who have themselves called god's henchmen or priests, receive and collect and gather all that which is before the gods of which there are none, in order to keep it themselves.
All this, they undertake with an expansive mood, through which they ween themselves gods, who are beholden to no one else.[10]
Be there some who surmise and make bare their trickery, so are they caught by their rascals and burned for their blasphemy, all with stately ritual to honour their false gods.
But in truth, only so that they should not scathe them.
So that our children now may be armed against their godlike lore, so should the maids take care to teach about what here shall follow.
Wr-alda was before all things and after all things shall he be.
Wr-alda is thus eternal and he is unending therefore isn't there naught but him.[15]
Throughout Wr-alda's life was time and all things born, and his life takes all things away.
These things must be made clear and bare by all means.
When that much is accomplished, (lit: Is it so far won,) so says one further:
What thus concerns our form, thus are we a deal of Wr-alda's unending being, also the shape of all the creatures, though what concerns our shape, our properties and all our thoughts, these belong not to the essence.

These are all fleeting things which appear throughout Wr-alda's life.
But through which his life always goes forth, thus may not there naught in his stead not abide.
Therefore all created things change place, shape and way of thinking.
Therefore may not earth herself, nor any creature say: I am, but well I was.
Also may no person say I think, but only, I thought.
The young man is greater and different than he was as a child.
He has other desires, inclinations and ways of thinking.
The man is a dad and thinks otherwise than when he was a youth. Likewise the old of days.
That wot all mankind.
Thus must everyone now wit and must admit, that he always changes every instant, also while he says: I am, and that his thought-images change while he says: I think.
Instead that we thus repeat unworthily the evil of Finda's and say, I am, or well, I am the best part of Wr-alda's, yea through us alone may he think, so we announce everywhere and always where it be needed: we Frya's children are apparitions through Wr-alda's life;
at the beginning small and bare, though ever becoming and inclining to perfection, without ever becoming as good as Wr-alda himself.
Our ghost is not Wr-alda's ghost, he is thereof alone a manifestation.
When Wr-alda created us, has he through his wisdom-brain, lent us sense memory and many good traits.
Herewith might we consider his creatures and laws.
Thereof might we teach and thereof might we speak, all and only for our own well being.
Had Wr-alda given us no sense, so should we wit of nothing and we should be yet more irredeemable than a jelly fish, which is driven forth through ebb and through flood.

1.5 Three principles

First Authored by: Unknown before 2193 BC

Written into the book by: The Graves 557 BC

Events described: Before 2193 BC

Three principles

Hereunder are three principles whereafter these rule are made[1]

1 Everyone alike wot that he must have his livelihood but should anyone withhold his livelihood, so wot one not what he shall do to keep his life.
2 All people of age become driven to beget a child, be that prevented, so wot none what evil may come thereof.
3 Everyone wot that he will live free and unharmed and that others will also live that way.

1.6 Regulations and penalties

First Authored by: Unknown before 2193 BC

Written into the book by: The Graves 557 BC

Events described: Before 2193 BC

Regulations and Penalties

In order to be secure, are these rules and regulations made.[1]

The folk of Finda has also rules and regulations: but these are not in the way of the right but only for the profit of the priests and princes, thence are their states ever full of strife and murder.
1 Whenever someone has need, and he cannot help himself, so must the maids make it known to the graves.
Therefore that a proud Frisian not try to do it himself.
2 Whoso becomes poor because he will not work, he must be driven out of the land, because the lazy and cowardly are sly and ill-meaning: therefore aught one to ban them.[5]
3 Every young fellow aught to seek a bride and if he is five and twenty, so aught he to have a wife.
4 He who is five and twenty, and has not any, so aught one to ban him from his house, the youths aught to shun him.
Takes he then not any, so must one pronounce him dead until he travels out of the land and here may not give any trouble.
5 If anyone is impotent, then must he declare it, that no one has to fear nor to suspect him.
6 If he afterwards practices whoredom, so may he flee, flees he not, so is he left to the wrack of the betrayed and none may help him.[10]
7 Whenever anyone has any property and another likes it so much that he takes him hold thereupon (he takes it), so must he pay it back threefold.
Steals he yet again, then must he to the tin mines.
If the one stolen from will forgive him, so may he do that.
When it keeps happening again, so may no one give him freedom.

1.7 Rules made fore hateful people

First Authored by: Unknown before 2193 BC

Written into the book by: The Graves 557 BC

Events described: Before 2193 BC

Rules made for hateful people

These rules are made for hateful people.

1 Whoso in hasty mood or out of envy, breaks another's leg, pokes out an eye or tooth, whatever it be, so must the offender pay what the aggrieved asks.[1]
If he cannot do that, so must he openly have done to him as he did to the other.
If he will not stand this, so must he turn himself over to his burghmaid, (that he) may work in iron or tin mines until his debt be paid, according to the common judgement.

2 If there be anyone found so evil that he fells a Frisian, he must pay with his life.
If his burghmaid can help him into the tin mines, for all time, before he is captured, so may she do that.[5]

3 Wheresoever the accused may prove with recognized witnesses, that it happened by accident, he shall be free but if it happens yet again, so must he indeed to the tin mines, so that one (might) therethrough avoid all vengeance and strife.

1.8 The penalties for bastards

First Authored by: Unknown before 2193 BC

Written into the book by: The Graves 557 BC

Events described: Before 2193 BC

The penalties for bastards

These are the penalties (dooms) for bastards [1]

1 Whoever sticks the red rooster on (burns) another's house out of envy is none of Frya's, he is a bastard with bastard blood.
If one may find him at the deed, so must one throw him upon the fire, but nowhere shall he be safe from the avenging hand.
2 No true Frisian shall dally or speak ill of the misdeeds of his neighbour.
If someone is injurious to himself though not to be feared by another, so may he judge himself.[5]
If he becomes so bad that he becomes threatening, so must one take it to the grave, but if there is any who slanders another behind his back, instead of doing it by the grave, he is a bastard.
In the market must he be bound on a pole, that the young folk may spit on him, afterwards, one leads him over the frontier, but not to the tin mines, for there is an honour-robber (slanderer) also to be feared.
3 Wheresoever there were anyone so bad that he goes and betrays us to the enemy, shows the paths and sidepaths to approach our refuges or to slip in at night, him were wrought only out of Finda's blood.
Him should one needs burn.
The sailors should bring his mother and all his sibs to a far island there strew his ashes that no venomous plants may thence grow.[10]
The maids must spit out his name in all our states, until no child receives his name and the old might reproach him.

1.9 Three thives

First Authored by: Unknown before 2193 BC

Written into the book by: The Graves 557 BC

Events described: Before 2193 BC

Three Thives

War was gone but need was come in its stead.[1]
Now were here three persons who each stole a sack of corn from different owners.
They were all caught.
Now the first (owner) went and brought the thief before the sheriff.
The maids said everywhere that he had done right.[5]
The other took the corn off of the thief and let him go forth in peace.
The maids said he had done well.
But the third owner went to the thief's house then.
When he now saw there how need had transformed his place, then went he back and came again with a wagon full of necessities, wherewith he drove need from the hearth.
Frya's maids had come around to him and wrote his name in the eternal book, the while they had wiped out his sins.[10]
It was told to the Honouredmother and she let it be known throughout all the land.

1.10 Yule, script and numbers

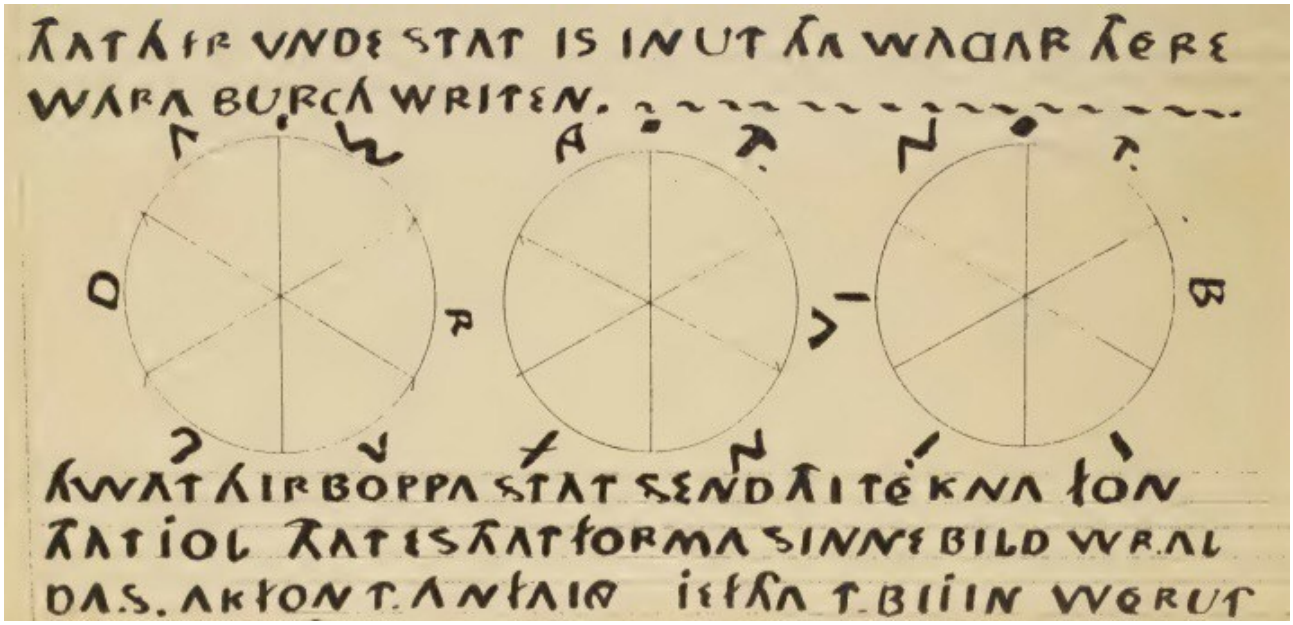
First Authored by: Unknown after 2193 BC

Written into the book by: The Graves 557 BC

Events described: Before 2193 BC

Yule, Script and Numbers

That which hereunder stands is written on the walls of the Waraburgh.



What hereabove stands are the tokens of the yule.[1]
It is the first symbol of Wralda's also of the onset or the beginning, whence time came, it is the Kroder who ever must go around with the yule.
Thence has Frya made the standing script which she used in her tex.
When Fasta was Honoured mother, has she the running (runic) or cursive script thence made.
The Witking that is Sea-king, Godfreiath the old has made the sundry numbers for standard and rune-script both.[5]
Tis therefore not too much that we celebrate a festival thereover, once yearly.
We may everlastingly dedicate thanks to Wralda that he has let his ghost pass so hard (deeply) into our forbears.

In her time, has Finda also invented a script but that be so pompous and full of frills and curls that the descendants quickly lost the meanings thereof.
Afterwards, have they learned our script by the names of Finnish, Tyrian and Greek.
But they wist not well that it was made from the yule and that it therefore must always be written round with (like) the sun.[10]
Thereby they would that their script should be illegible for other folk for they always have secrets.
Thus to do, are they gotten hard from the way (they are wrong), in that the children might read the script of their elders only with trouble;
while we may read even our oldest writings as readily as those which were written yesterday.
Here is the standing script, thereunder the rune script, then the numbers (used) in both wise.

1.11 Our First history

First Authored by: Fasta 2144 BC

Written into the book by: The Graves 557 BC

Events described: Before 2193 BC

Our First History[1]

Festa Take up your pen
This stood written upon the walls of Fryasburgh at Texland; it stands also at Stavia and at Medeasblik.
It was Frya's day and, to the hour, it was seven times seven years ago that Fasta was installed as folksmother after Frya's wishes.
The burgh Medeasblik was ready and a maid was chosen.[5]
Now should Fasta strike up the new foddick and when that was done in the presence of the folk, then called Freya from her watchstar so that all the people might hear; Fasta take thy pen and write the things which I thus might not say; Fasta did as she was bidden.
Hence, are we, Frya's children, come upon our first history.

This Is Our First History
Wralda, who alone is good and everlasting, made the beginning, then came time; time wrought all things, also Earth.
Earth bore all grasses, plants and trees, all lovely animals and all bad animals.[10]
All what is good and dear, brought she forth by day and all what is evil and bad brought she forth in the night.
After the twelfth Yulefest, bore she three maids.
Lyda was out of glowing, Finda was out of hot, Frya out of warm stuff.
When they came naked, Wralda fed them with his breath, to the (end) that mankind should be bound to him.
As soon as they were ripe, they took joy and pleasure in the dreams (sight?) of Wralda.[15]
Hatred came among them; and now bore each twelve sons and twelve daughters, each Yuletide, two.
Thereof are all people come.

Lyda
Lyda was black, curly haired as the lambs, like stars blinked her eyes; yea the prey bird's looks were unsteady by comparison to hers.
Sharp Lyda.[20]
She could hear a snake creep.
And wheresoever there were fish in the water, it escaped not her nosterils.
Intense Lyda.

A great tree could she bend and wheresoever she ran, broke no flower stem under her feet.
Violent Lyda.
Harsh was her voice and when she screamed out of grimness, so ran each one swiftly away.
Wonderful Lyda.
She cared not to know of laws.
Her deeds were steered by her passions.
To help the weak, she killed the stout and when she had done it, she wept by the body.
Poor Lyda.
She became gray of exposure and in the end, she died of a sore heart for her children's evil.
Unwise children.
They accused each other of their mother's death, they cried like wolves and also fought and while they did that, the birds ate the body.
Who may withhold his tears.

Finda

Finda was yellow and her hair like the mane of a horse.
She could not bend a tree; but where Lyda made one lion die, there killed she well ten.
Seductive Finda.
Sweet was her voice and no bird could sing as she could, her eyes allured and ogled but he who looked on them became a slave.
Unreasonable Finda.
She wrote a thousand laws then she followed none of them.
She shunned the good for their forthrightness, then, to flatterers, she gave herself hastily away.
That was her ill luck.
Her head was too full; though her heart too idle.
She cared for none as she cared for herself and she would that everyone should love her.
False Finda, honey sweet were her words, though whoever trusted her, him was misfortune near by.
Selfish Finda.
Over all would she wield (power) and her sons were like her; they had themselves served by their sisters and struck each other dead for mastery.
Double-hearted Finda.
At spiteful words, she became irate and the worst deeds never touched her.
If she saw a lizard devour a spider, then she became, about the heart, like ice; but if she saw her child murder one of Frya's, her bosom swole with pleasure.
Hypocritical children.
Under a costly stone, they laid her body down, with pompous script, they adorned it, grieving in order to be heard, but in the stillness, they wept not a tear.
Loathsome folk, the legal text which Finda left behind was written on golden leaves; though the best (intentions) wherefore they were made were never of any use.
The good laws were swept out and self-seeking, evil ones written there instead.
Oh Finda! Then was the earth full of blood and thy children took off the heads of people like grass blades.
Yes Finda, those are the fruits of thy idleness.
Shine down from thy watchstar and cry.

Frya
Beautiful Frya.
Like beams of the midday sun shone her hair which was as fine as spiderweb.
Able Frya.
If her lips unlocked, then birds hushed and leaves rustled no more.
Powerful Frya.
Through the strength of her look, the lion stretched down before her feet and the snake held back his poison.
Pure Frya.
Her food was honey and her drink was dew gathered in the bosoms of the blooms.
Enlightened Frya.
The first thing which she taught her children was self-control; the other was love of virtue and when they were grown, she taught them the worth of freedom.
When without freedom, said she, are all other virtues good only to make you into slaves, your heritage to everlasting shame.
Mild Frya.
Never let she metal be delved out of the earth for her own gain, but when she did, it was for everyones use.
Luckiest Frya.
As the stars swim about the Earth, swim her children about her.
Wise Frya.
When she had brought up her children to the seventh generation, she then called them all together at Flyland.
There she gave them her tex and said, “Let it be your pathfinder that nothing shall ever go ill for you”.
Chosen Frya.
When she had said it, the earth shook like Wralda’s sea.
Flyland’s bottom sank down under her feet.
The air was black and newleaf (yellow-green), washed by tears, and when they looked around for their mother, she was already upon her watchstar.
Then, at last, thunder spoke out of the clouds and lightning wrote on the sky, watch!
Farseeing Frya.
The land whence she was borne up is now a stream and but for her tex, all therein was overwhelmed which was come from her hands.
Obedient children.
When they came to themselves, then made they a high-(walled) town, built this burgh thereupon, on the walls of which they wrote the tex, and so that all people who should, may find (it), they have called the land thereabout, Texland.
Thus shall it remain so long as the Earth is the Earth.

1.12 Tex Freyas

First Authored by: Fasta 2144 BC

Written into the book by: The Graves 557 BC

Events described: After 2193 BC

Tex Frya's [1]

Salvation awaits the free, at last they shall see me again.
Though, him alone may I recognise as free who is no slave of another nor of his own impulses.

Here is my advice.

1 Whenever the need be bad and good advice and good deeds no more avail, then call on the ghost of Wralda, but you may not call on him before all (other) things are tried.[5]
Thus, I say to you with reason, and time shall prove, the faint-hearted shall ever fall under their own suffering.

2 To Wralda's ghost alone may one dedicate kneeling thanks, yea on three occasions, for what you need to have from him, for what you enjoy and for hope of that which he (may) grant you in fearful times.

3 You have seen how quickly I lend help, do likewise with the one next to you, but wait not until he has asked you; the suffering should curse you, my maids should sweep your name out of the book and I should needs turn you away as one who is not recognised.

4 Take never kneeling thanks from your next (another mortal).
This is for Wralda's ghost alone.[10]
Envy should creep upon you, wisdom should laugh at you and my maids should accuse you of blasphemy.

5 Four things are given for your profit, with the names air, water, land and fire.
But Wralda will alone be the possessor thereof.
Therefore, I advise you, you shall choose yourselves just men who deal out fairly the toil and the fruits so that none be free from work nor from the duty to defend.

6 Whenever anyone is found among you who sells out his freedom, he is not of our folk; he is a bastard with bastard blood.[15]
I advise you that you drive him and his mother out of the land, say this to your children mornings, noons and evenings until they dream thereof at night.

7 Anyone who robs another of his freedom, although he were in debt to him, must I let draw on the tether of a slave-woman.
Indeed, I advise you, to take his like and his mother to a bare place and burn them up, thereafter to bury their ashes fifty feet in the ground.
For, in such a way, the grass should (could) kill your costliest animals.

8 Never attack the folk of Lyda or Finda.[20]
Wralda should help them so that the violence which went out from you should come back upon your own heads.

9 So whenever it might happen that they wish advice or something else, go thus and help them.
But if they come to reave; fall upon them with lightning fire.
10 Whenever any of them craves your daughters for a wife and she would be that, remind her of her stupidity, though, if she will follow her whim, then (let) her go in peace.

11 If your sons would have of their daughters, must you also do as (you would) with your daughters.[25]
If your sons would have of their daughters, must you though neither the one nor the other may return; when they should bring outlandish habits and customs with them; and as soon as these are adopted by you, may I no longer watch over you.

12 Upon my maid, Fasta have I put all my hope, therefore must you take her to be honoured mother.
Follow my advice, then shall she afterwards remain my maid and all pious maids
who follow her, then shall the Foddik, which I have struck up for you, never go out.
The light there shall then everlastingly enlighten your brain, and you shall then remain free, even from unfree power, as your sweet rainstreams from the salt water of the endless sea.

1.13 This has Fasta said

First Authored by: Fasta 2144 BC

Written into the book by: The Graves 557 BC

Events described: After 2193 BC

This has Fasta said[1]

All regulations which, for an age, that is a century, may go around with the Kroder and his yule, any of these may, upon the advice of the Mother and by the common will, be written upon the walls of the burghs; (when) they are written upon walls, then are they law, and it is our duty to hold all of them in honour.

Comes the need and compulsion for us to give up our laws, striving against our laws and practices, so must people do as they (the enemy) ask, though if they weaken, then must one ever return to the old (ways).
That is Frya's will and it must be that of all her children.[5]
All things which one will undertake, whatever it may be, upon the day which we have dedicated to Frya, they shall always come out wrong; accordingly, time now has proved that she was right, so is it become law that one without need and pressure, on Frya her day, naught may not do than to celebrate joyful feasts.

1.14 This are the laws which belong to the burghs

First Authored by: Unknown 2144 BC

Written into the book by: The Graves 557 BC

Events described: Before 2144 BC

These are the laws which belong to the burghs[1]

1 Wherever there is a burgh built anywhere, so must its Foddik be struck on the first Foddik at Texland.
Though that might not happen otherwise than through the Mother.

2 Each Mother shall choose her own maids; likewise of those who are as mother upon other burghs.[5]

3 The Mother of Texland may choose her own successors.
Though whenever she falls (dies) ere she has done that, so must the matter be decided by general assembly, by judgement of all states together.

4 The Mother of Texland may have one and twenty maids and seven assistant maids, until seven there might always attend the Foddik daily and at night. As many serve the maid who is as mother to other burghs.

5 Whenever a maid will wed anyone, so must she let the Mother know, and, that hour, go to the people (laity) ere she befouls the light with her passionate breath.[10]

6 The Mother and all residents of the burgh shall one supplement with one and twenty burghers, seven old wise men, seven old warriors, and seven old sea fighters.

7 Thence, shall, each year, three of each seven go home, though they may not be succeeded by their relations nearer than the fourth kinship.

8 Every burgh may have three hundred young burgh-guards.

9 For this service, shall they learn Frya's Tex and the law, from the wise men, their wisdom, from the old generals, the art of war and from the sea kings, the art which is needed for navigation.

10 From this defense force, shall one hundred men come back yearly.[15]
Though if some become lamed, so they remain in the burgh their whole life long.

11 In the choice of the defenders, may no one from the burgh have a voice, neither the graves nor the other headmen but the plain folk alone.

12 To the Mother of Texland, shall one give thrice seven capable messengers with thrice twelve quick horses.
In other burghs, each burghmaid, three messengers and seven horses.

13 And shall every burgh have fifty farmers, chosen by the folk.[20]
But thereto may one only give such, who are not able and stout (enough) for war or seafaring.

14 Every burgh must maintain and feed herself from her own roundeal and from that amount which she receives from trade.

15 If there is anyone chosen to serve in the burgh and he will not, then may he afterwards not be a burgher and thus have no vote, if he is already a burgher, then shall he loose the honour.

16 Whenever anyone wishes the advice of the Mother, or from a burghmaid, so must he announce himself to the clerk.
This one brings him to the burgomaster.[25]
Forth must he to the last one, that is the healer.
He must also see if he is sick from bad habits.
If he is in good health, then he undoes himself from his weapons and seven guards bring him to the Mother.

17 If a case concerns a state, then there may no less than three witnesses come;
If it is over all Fryasland, then there must yet three sevens bear witness.[30]
Therefore that no evil conjecture may arise nor any corruption be done.

18 In all cases, must the Mother insure and rejoice that her children, that is Frya's folk, remain as equitable (equally rich) as it may be.
That is her greatest duty and the duty of us all to help her therein.

19 If she had been called in a legal case, to arbitrate between a grave and the community, and she finds the case two-sided, so must she pronounce in favor of the community, so that a settlement comes and because it is better that one man be done wrong than many.

20 If any come for advice and the Mother knows advice, so ought she to give it them that hour;[35] knows she that hour no advice, so may they go hence and they may not complain, because no advice is better than bad advice.

21 If a Mother has given bad advice out of ill will, so must one kill her or drive her out of the land, stark naked and bare.

22 If her burghers are: negligent, then do likewise with them.

23 If her guilt is doubtful or simply suspected, so must one negotiate her (case), if needed, one and twenty weeks long.
If half (of the court) vote her guilty, so one holds her for unguilty, if two thirds, wait a full year.[40]
If all vote then likewise, so may one hold her guilty, but not kill her.

24 So where there are, among that third, some that think her so guiltless that they will follow her, so may they do that with all their draught animals and movables and take care (not) over much to scorn them for the majority can err as easily as the minority.

First Authored by: Unknown 2144 BC

Written into the book by: The Graves 557 BC

Events described: Before 2144 BC

Common law [1]

1 All free-born are equal.
Therefore must they have equal rights, as good upon land as upon AHA, that is water and upon all that Wralda gives.

2 Each man may freely choose his wife and each daughter may offer her health-drink to whomever she loves.

3 He who takes a wife, so one gives him a house and wharf.[5]
If there is none, one must be built.

4 If he is gone to another town to seek a wife and if he will remain with her, so must one give him a house and warf there, at the pleasure of the home region.

5 Everyone must give a back part of his house as a wharf.
None may not, not have a front yard much less a roundeal.
Alone, he who has done a deed for the common need, so may him that be given.[10]
And his youngest son might inherit it.
After that, must the town take it back.

6 Each trorp (township) shall have a home-region for its behoof and the grave shall see that each dungs his field (deal) and keeps it well so that his successor may not suffer any harm.

7 Each thorp may have a market to buy and sell or to barter.
All other lands shall remain farms and woodlands.[15]
Though the trees thereof may not none not fell but by the common consent and the knowledge of the forester, for the woods are for the common need.
Therefore, may no one be master thereof.

8 As sales tax, the thorp may not take more than an eleventh of the value (of the goods) neither from natives nor from foreigners.
Also may the markets share not be sold before the other goods.

9 All sales revenues must be dealt out yearly, three days before the Yule, to be divided by a hundred parts.[20]

10 The grave with his council shall thereof take twenty parts, the market judge, ten parts, and his helper, five parts, the folksmother, one part, and the yeo mother, four parts, the throp, ten parts, the poor, that is those who neither can nor make work, fifty parts.

11 He who comes to market may no naught nor ocker (practice usury), if some there come, then it is the duty of the maids to make them known through all the land so that they never shall be chosen to an office, for such have a greedy heart, to accumulate treasure, they would betray everyone, the folk, their mother, their kin and at last, themselves.[275]

12 If there is any so bad that he sells sick kine or rotten wares for good ones, so must the market judge bar him and the maids announce his name throughout all the land.

First Authored by: Unknown 2144 BC

Written into the book by: The Graves 557 BC

Events described: Before 2144 BC

The Defence Laws

In former times, Finda's folk were mostly hemmed together in their mother's birth land with the name, Ald-land, which now lies under sea, they were thus far off, therefore we needed no warfare, when they were driven out and came in to rob, then came of itself land defense, armies, kings, and warfare.[1]

Before all, came rules, and from rules, came laws.

Here follow the laws which are thence instituted.

1 Each Frisian must ward off injurers or foes with all such weapons as he may imagine, receive and handle.

2 If a boy is twelve years old, so must he miss the seventh day from his school time, in order to become ready with a weapon.[5]

3 If he is qualified, so give him weapons and promote him to warrior.

4 If he is three years a warrior, so he becomes a burgher and may help choose his headman.

5 He who is seven years a voter, so may he help to choose a general or a king (and may) also be chosen thereto.

6 Every year, must he be chosen over again.

7 Besides the king must all officials be re-elected who do right and (follow) after Frya's advice.[10]

8 A king may not naught no longer than three years remain king.

9 If he has seven years of rest, so may he again be chosen.

10 If the king is killed by the foe, so may his kinsman also contend for the honour.

11 If he is, during his term, resigned or, within his term, dead, so may no kinsman succeed him, who is nearer than the forth kinship.

12 They that strive with weapons in their hands can naught forthink and (cannot) remain wise.[15]

Therefore, it befits no king to handle weapons in battle.

His wisdom must be his weapon and the love of his companions must be his shield.

1.17 The laws of the Mother and of the kings

First Authored by: Unknown 2144 BC

Written into the book by: The Graves 557 BC

Events described: Before 2144 BC

Here are the rights of the Mother and of the kings.[1]

1 So whenever war comes, the Mother sends her envoy to the king, the king sends his envoy to the gravemen for land defense.

2 The gravemen call the burghers together and advise as to how many men they shall send.

3 All decisions of theirs must quickly be sent to the Mother with messengers and witnesses.

4 The Mother lets all decisions be gathered and, be there a generous number, it is a middle ground of all decisions, wherewith one must at first be satisfied and also the king.[5]

5 If the army is in the field, then it behooves the king to speak alone with his headmen, though there must the burghers of the Mother always preside without voice.
These burghers must send messengers daily to the Mother so that she might know if there is anything done in conflict with the law or with Frya's counsels.

6 If the king would do something and his advisors would not, he may not persist.

7 If a foe comes without warning, then must one do as the king bids.

8 If the king is not upon the path, so must one be obedient to his follower or to his followers follower and so on to the last.[10]

9 If there is no headman, so choose one.

10 If there is no time, so he who feels himself fit raises himself to headman.

11 If the king has slain a dangerous folk, then may his descendents put his name after their own.
If the king will, so may he, upon an unbuilt stead, choose out a place for his house and inheritance. That estate may be a roundeal, so great that he, from all sides, seven hundred treds may walk ere he comes to his border.[15]

12 His youngest son may inherit the estate, after him, his youngest, then shall one take it back.

1.18 The right to safety for Fryas people

First Authored by: Unknown 2144 BC

Written into the book by: The Graves 557 BC

Events described: Before 2144 BC

The right to safety for Fryas people

Here are the rights (requirements) of all Frya's so as to be secure.[1]

1 Whenever a law is made or a new rule set down, so must it be decided to the common need but never to the profit of particular persons, nor of particular clans, nor of particular states, nor of anything else which is particular.

2 Whenever war comes and there are houses destroyed or ships, however that it be, be it by the foe or by common judgement, so aught the common community, that is all the folk together, to fix it back again;
therefore that no one may forsake the common cause to keep his own property.[5]
(Everyone must contribute to the repair of war damages.)

3 If war is gone and there are some so fordone that they may no longer work, so must the community support them, by festivals aught they to sit prominently so that the youth shall honor them.

4 If there are widows and orphans come, so must one also support them and the sons may write the names of their dads upon their shields to honour their families.

5 If there are some caught by the enemy and come they back, so must one lead them away from the camp, whereupon they may be let free of bad promises and then they may their oaths not keep and yet remain honourable.

6 If we ourselves take enemy (prisoners), so bring them deep into the land away, one teaches them our Frisian morals.[10]

7 Let them afterwards go, so let it be done with kindness through the maidens until we win friends and allies for enemies and foes.

1.19 Thus is the history of the Magyars and Finn

First Authored by: Unknown after 2092 BC

Written into the book by: The Graves 557 BC

Events described: 2092 BC

Thus is the history of the Magyars and Finns

This stands written in Waraburgh by the mouth of the Aldega [1]
The Waraburgh is no maid's burgh, therein are all foreign and outlandish things kept, which are brought there by the seamen.
It lies three poles, that is a half tide (three hours) southward of Medeasblik.
Also is the foreword: mountains bow thy crowns, clouds and streams weep.
Yes.[5]
Skenland (Scandinavia) blushes, slave folk step upon thy dress, O Frya.
Thus is the history
100 and 1 years after Aldland was sunken, there came a folk way out of the East.
That folk was driven by another folk, behind us in Twisk-land, they became divided into two troops, each army went its way.
Of the one part, no word is come to us, but the other part fell behind our Skenland.[10]
Skenland was sparsely populated and the far shore was the scantiest of all.
Therefore did they win it without a fight and because they did no harm otherwise, we would have no war.
Now that we are acquainted with them, so will we write about their habits, how it has gone for us, with them, afterwards.
That folk was not naught wild like many of the races of Finda's, but like unto the Egyptians, they have priests like them and now they have churches and images.
The priests are the only rulers, they call themselves Magyar, their all-highest is called Magy, he is high priest and king in one, all of the other folk are zero in reckoning and equal and all under their power.[15]
That folk has no name, by us are they called Finns.
For although their festivals are altogether drear and bloody, they are also fine withal, so that we stand second there (in that respect).
Furthermore, aren't they naught to envy for they are slaves of their priests and yet full worse, of their opinions.
They believe that everything is full of evil spirits which slip into people and animals, but of Wralda's ghost wit they naught.
They have stone weapons, the Magyar, copper.[20]
The Magyar say that they can banish and drive out evil spirits therefore is the folk always in dreadful fear and upon their countenances, is not never no blithness to sense.

When they were well set up, the Magyar sought friendship with us, they praised our speech and customs, our herds and iron weapons which they would gladly exchange for their gold and silver Ornaments.
And their nation held they always within the boundary posts but that beguiled our watchfulness.
Eighty years later, it was just yulefest, there they came unexpected like snow driven to run over our land by a storm wind.
Those who did not flee were fordone.[25]
Frya was called upon, but the Skenlanders had neglected her advice.
Then was strength gathered, three hours from Goda his burgh, (Gothenburg) were they withstood but war remained.
Kat or Katherinne as the maid was also called, was burghmaid of Godaburgh.
Kat was proud and highbearing, therefore she let neither advice nor helpers be asked of the Mother.
But when the burghers grasped that, then sent they messengers themselves to Texland to the Mother there.[30]
Minna was thus the Mother's name, she summoned all the seamen and all other young folk from East-Flyland and the Denmarks.

1.20 Thus is the history Wodin and the Magus

First Authored by: Unknown after 2005 BC

Written into the book by: The Graves 557 BC

Events described: 2012 - 2005 BC

Thus is the history of Wodin and the Magus

From this voyage, is the story of Wodin born as it is written upon the burghs and here inscribed.[1]
At the Alderga-mouth, there abode an old seaking.
Sterik was his name and the fame of his deeds was great.
This old sea dog had three nephews, Wodin, the eldest lived at Lumka-makia by the E-mouth, at East-Flyland with his parents at home.
Once was he general.[5]
Tunis and Inka were seafighters and just now by their father at the Alderga-mouth.
As the young warriors came together, they chose Wodin to be their general or king, and the sea-fighters chose Tunis to be their seaking and Inka to be rear admiral.
The seamen went then to the Denmarks.
There took they Wodin with his warlike land army.
The wind was ample and so were they to Skenland in a flash.[10]
Then Wodin dealt the northern brethern who themselves had followed him, into three wedges.
Frya was their war cry and so they thrust the Finns and Magyar back as if they were children.
When the Magy perceived how his people were all killed, he sent then messengers with staff and crown.
They said to Wodin O thou all-greatest of kings, we are guilty through all which we have done is done out of need.
Ye think that we willingly attacked your brothers, but we are driven forth by our foes and they are all yet upon our heels.[15]
We have often asked help of thy burghmaids but they have not answered us.
The Magy says that if we kill half of each other, so shall the wild shepherds come and fordo us altogether.
The Magy has many riches but, he has seen that Frya is stronger than all of our ghosts together.
He will lay his head down in her lap.
Thou art the most warlike king on Earth.[20]
Thy folk is of iron.
Became our king and we will be thy slaves.
What should be so honourable for thee as couldest thou drive the wild men back, our trumpets would resound and our tales would go before you everywhere.
Wodin was strong, wild and warlike, but he was not clear-sighted, thereby was he caught in their snares and crowned by the Magy.

Right many seamen and land-defenders, with whom this choice was not agreeable, went quietly hence, taking Kat with them, but Kat who would neither appear before the Mother nor before the general assembly, jumped overboard.[25]
Then came a storm wind and fetched that ship upon the shores of the Denmarks without missing a single man.
Afterwards was that strait called Kat's gat (Kattegat).
When Wodin was crowned, went he loose upon the wild men, they were all horsemen, like a hail shower came they against Wodin's army, but like a whirlwind, turned they about and dared not appear again. When Wodin came back, the Magy gave him his daughter as a wife.
Afterwards, was he besmoked with herbs, but there were magic herbs among them, then Wodin became, by degrees, so very bold, that he dared to ignore and to ridicule Frya's and Wralda's ghost, while he bowed his free neck before false godlike images.[30]
He held his kingdom seven years, then he vanished.
The Magy said that he was taken up among the gods and that he from there reigned over them, but our folk laughed at that talk.
When Wodin had been away for a while, there came discord.
We would choose another king, but that wouldn't the Magy naught not abide.
He regarded it were a right, given him by his gods.[35]
Beyond and apart from this dispute, there was yet one among the Magyar and Finns who would honour neither Frya nor Wodin.
But the Magy did as it seemed fit to him, for his daughter had won a son by Wodin and now would the Magy that this should be of a high lineage.
While everyone argued and fought, the Magy crowned the knave king and installed himself as regent and spokesman or advisor.
Those who thought more of their life, than of right, let him be dubbed, but the good went away.
Many Magyar fled back with their troops and the seamen went to ship and a host of trusty Finns went with them as oarsmen.[40]

1.21 The tale of Tunis and Inka

First Authored by: Unknown after 2000 BC

Written into the book by: The Graves 557 BC

Events described: 2000 BC

The tale of Tunis and Inka

Now comes the tale of cousin Tunis (nef Tunis, Neptune) and first right upon the path.[1]
This all stands not only upon the Waraburgh but also at the burgh Stavia which lies behind the harbour of Stavre.
When Tunis wished to travel home with his ships, went he first off to the Denmarks, but he may not land there, that had the Mother ordered.
Also at Flyland may he not land and nowhere further.
He should thus, with his people, have been killed by worry and want (sickness?) therefore they went at night to rob the land and sailed by day.[5]
Thus following the coast, came they to the colony of Kadik (Cadiz), thus called because their harbour was formed by a stone quay.
Here they bought all sorts of provisions, but Tutia the burghmaid would not allow that they settle themselves down.
When they were ready, they got into a dispute.
Tunis would through the straits of the Mediterranean so to sail for the rich king of Egypt as he well had done before, but Inka said that he had enough of Finda's folk. Inka thought there should perhaps be a high part of Atland left by way of islands, there he might live in peace with the people.[10]
As both could not thus unite, Tunis went up and stuck a red flag in the beach, and Inka a blue one.
Thereafter did everyone choose, whom each would follow and (what a) wonder, over to Inka, who had an aversion to serving the kings of Finda's folk, lept the most Finns and Magyar.
Word of nef Tunis is come afterwards, of nef Inka never.

Tunis and the Tyrians

Nef Tunis went along the coast through the straits of the Mediterranean.[1]
When Atland was sunken, it also went badly on the shores of the Mediterranean.
Therefore were there many people come from Finda's land to our near and far Greeces, and also many from Lyda's land.
There again, were also many of our folk gone to Lyda's land. That all had wrought, that the near and far Greeces were lost to the power of the Mother.

Tunis had reckoned on that.[5]
Therefore would he there choose a good harbour and thence sail for the rich princes, but because his fleet and his folk looked so ragged, the Kadhemars thought that they were pirates and therefore were they barred everywhere.
Then at last they came to the Phoenician coast, that were 100 and 93 years after Atland was sunken.
Near by the coast found they an island with two deep creeks sothat it seemed to be three islands.
Upon the middle one thereof they set up their shelter, afterwards they built a burgh wall thereabout.
When they now would give a name thereunto, some would call it Fryasburgh, others Neftunia, but the Magyar and Finns bade it should be called Thyrhisburgh.[10]
They thus call one of their gods Thyr and upon his birthday were they landed there, to compensate would they recognise Tunis eternally as their king.
Tunis let himself be convinced and the others wouldn't thereover not have no war (wouldn't take issue).
When they now sat well (were well set up), then sent they some old seamen and Magyar ashore and forth to the burgh Sydon but at first would the Kadhemars not acknowledge them.
Thou art foreign vagabonds, said they, whom we might not respect.
Though when we would sell them of our iron weapons, all went well at last.[15]
Also were they most desirous of our amber and the demand thereafter took no end.
But Tunis who was far-seeing, pretended that he had no more iron weapons nor amber.
Then came the salespeople and bade he should give twenty ships which they all with the finest wares would laden, and they would give him as many oarsmen as he wished.
Twelve ships let he be laden with wine, honey and tanned leather, therewith were bridles and saddles with gold wrought in, such as one had never seen.
With all this treasure, came (lit. fell) Tunis within the Flymeer.[20]

The grave of Westflyland was inspired by all these things, he arranged that Tunis might build a warehouse by the mouth of the Flymeer, afterwards is the place called Almanland and the market with which they may trade with Wyringga, Tolet-Mark.
The Mother advised that we should sell all but iron weapons but one listened not to her.
When the Tyrians thus had free play, came they always to export our wares far and near to the harm of our own seafighters (merchant marine).
Thereafter it is decided by general assembly, to allow seven Tyrian ships yearly and no more.

1.23 The tale of the Gauls

First Authored by: Unknown after 2000 BC

Written into the book by: The Graves 557 BC

Events described: Around 2000 BC

The tale of the Gauls

What is become there of.[1]
In the northernmost corner of the Mediterranean, there lay an island by the coast.
Now they came to ask a sale.
Therefore a general assembly was called.
The Mother's advice was gotten but Mother would rather see them from far off.[5]
Therefore she thought that no ill lay therein, though afterwards as we saw how we had done wrong, we have called that island Missellia (Missale, Marseille).
Hereafter shall be seen how we had reason to do so.
The Gola (Gauls), so are Sydon's missionary priests called.
The Guals had well seen that the land there was scarcely populated and far from the Mother.
In order to give themselves a good appearance, they let themselves be called in our speech, "dedicated to the faith", but it were better, if they had named themselves, "turned from the faith", or for short, triuwendene (Druids) as our seamen have done later.[10]
When they were well set up, their traders exchanged beautiful copper weapons and other decorations for iron weapons and wild animal hides whereof, in our southern lands were many to be had.
But the Gauls always celebrated foul, idolatrous festivals and allured the Kadhemars there through the influence of their whorish maidens and the sweetness of their venomous wine.
If there were any of us folk who had behaved so badly, that he came to be in fear for his life, then the Gauls lent him comfort and shelter and sent him to Phoenicia that is palmland.
When he is set there, then must he write to his sibs, kin and kith, that the land was good and the people so happy as no one might imagine.
In Britain were right many men, though few women, when the Gauls wist that, they had all sorts of maidens abducted and these gave they to the British for nothing.[15]
But all these maidens were their servants, who stole the children of Wralda thus to give them to their false gods.

2.1 The war between the burgmaids Kelta and Minerva

First Authored by: Unknown after 1630 BC

Written into the book by: The Graves 557 BC

Events described: Around 1630 BC

The war between the burgmaids Kelta and Minerva

Now will we write about the warfare of the burghmaids Kalta and Min-erva and how we lost all our southern lands and Britain to the Gauls.[1]
By the Southern-Rhein-mouth and the Scheldt, there are seven islands, named after Frya's seven watch maids of the week.
In the middle upon one island is the burgh Walhalla-gara, and on the walls thereof is the following saying written: read, learn and watch.
563 years after Aldland was sunken, sat here a wise burghmaid, Min-erva was her name.
Surnamed Nyhellenia by the seamen.[5]
This surname was well chosen, for the advice which she lent was new(ny) and bright (hell) above all others.
Over the Scheldt at the Flyburgh sat Syrhed.
This maid was full of guile, beautiful was her countenance and quick was her tongue, but the advice which she gave was ever in obscure words.
Therefore was she called Kalta by the seamen, the land dwellers thought it were an honourary name.
In the final will of the late Mother, stood Rosa-muda the first, Min-erva the second, and Syrhed the third described as successors.[10]
Minerva had no thought about that but Syrhed was thus knocked through (offended).
Like a foreign princess, would she be honoured, feared and prayed to, but Min-erva would only be loved.
At last came all seamen even from the Denmarks and from the Flymeer, for to ask of her their grace.
That wounded Syrhed for she would excell above Min-erva.
So that one should have great esteem for her watchfulness, made she a cock upon her flag.[15]
Then Min-erva went to it and made a herd dog and a night owl upon her flag.
The hound, said she, watches over his master and the owl over fields so that they are not wasted by mice.
But the cock has friendship for no one and through his wantonness and pride is he oft the murderer of his next kin.
As Kalta saw that her work came out wrong, she went from bad to worse.
Quietly she let Magyar come to her to teach her magic.[20]
When she had her enough thereof, she threw herself into the arms of the Gauls.
Though from all those missdeeds might she become no better.

As she saw that the seamen more and more shrank from her, then would she win them through fright.
When the moon was full and the sea stormy, then lept she over the wild waves, calling to the seamen that they should all be lost if they would not worship her.
Furthermore, she blinded their eyes, thereby they held water for land and land for water, thereby is many a ship lost with man and mouse.[25]
Upon the first war feast when all her land dwellers were armed, she let hogsheads of beer be poured, in that beer she put Magic drink.
When the folk were altogether drunk, she climbed up upon her steed, leaning to, with her head against her spear, dawn could not be more beautiful.
When she saw that all eyes were fixed upon her, opened she her lips and quoth:
sons and daughters of Frya's, ye wit well that we in recent times have suffered much harm and failure for the seamen no longer come to buy our paper, but ye wit not wherefore it is come to be.
Long have I held myself back in this matter though now can I no longer.[30]
Hark then friends so that ye might wit whereafter ye may bite.
On the other side of the Scheldt, where they have withal access to all seas, there make they today paper from pumpkin leaves, thereby they spare linen and they can do well without us.
Because the making of paper now always has been our greatest industry, so has the Mother willed that one should leave it to us.
But Min-erva has bewitched all the folk, yes bewitched friends, just as (she has) all our kine which is lately dead.
Thus out must it be, were I no burghmaid, I should well wit, I should burn the witch in her own nest.[35]
When she had the last word out, sped she herself toward her burgh, but the drunken folk was so inspired, that it might not watch over its judgement.
In mad boldness went they ever over Sandfall and meanwhile after night fell went they just as boldly loose upon the burgh.
Though Kalta missed again her goal, Min-erva and her maids and the foddik were all saved through the alert seamen.

First Authored by: Unknown after 1630 BC

Written into the book by: The Graves 557 BC

Events described: Before 1630 BC

The Tale of Jon

Hereby comes the tale of Jon Jon, Jon, Jhon and Jan is all one name with "given", though that depends upon the pronunciation of the seamen who through custom shorten everyting thus that they might shout it far and hard.[1]
Jon, that is "to give" was seaking, born at Alderga, sailed out upon the Flymeer with 100 and 27 ships, readied for a great voyage, richly laden with amber, tin, copper, iron, laquor, linen, felt, female pelt of otter, beaver, and rabbit hair.
Now should he yet take paper from here with him; when Jon came here and saw how Kalta had fordone our famous burgh, then was he so violent without measure, that he went off to Flyburgh with all his people and there to pay back, stuck on the red rooster (burned it down).
But through his rear-admiral and some of his people were the foddik and maids saved.[5]
Though Syrhed or Kalta mightn't they not comprehend, she climbed upon the outermost pinnacle, everyone thought that she might die in the flames, then what happened?
While all her people stood stiff with fright, came she more beautiful than heretofore, calling "To Kalta Minhis!" Then streamed the other folk into a heap (troop?).
As the seamen saw that, they shouted, "We are for Minerva."
A war is come out of that, wherein thousands are fallen.
At these times was Rosamond that is Rose mouth, Mother, she had done much in love to preserve peace, though now as evil came, made she short measure.[10]
That hour sent she messegers throughout the land borders and let a common emergency levy be declared, then came land defenders from every direction (airt).
The fighting land folk were all captured, but Jon saved himself with his people upon his fleet, taking with him both foddiks, along with the maids of both burghs.
Helprik the general and had him banned, but while all the warriors were yet over the Scheldt, Jon sailed back to Flymeer and forth again to our islands.
His people and many of our folk took wife and child aboard ship, and when Jon now saw that his people would be punished like criminals, bore he quietly hence (away).
He did right, for all other islanders and all other Scheldt folk who had fought were brought to Britain.[15]
This step was missdone for now came the beginning of the end.

First Authored by: Unknown around 1620 BC

Written into the book by: The Graves 557 BC

Events described: Around 1620 BC

Kalta and the emergence of the Gauls

Kalta who, accordingly to saying, might walk as blithely upon water as upon land, went to the steadfast bank and forth off to Missellia.[1]
Then came the Guals with their ships out of the Mediterranean, to sail to Cadiz and all our southern lands, forth fell they up and over Britain though they might get no foothold there, for that the stewards were in charge and the exiles were yet Frisian.
But now came Kalta and quoth, thou are freeborn and for small offences has one made thee into outcasts not to better thee but to win tin by thy hand. Wilt (thou) again be free and live under my advice and protection, get out then, weapons shall be given thee and I shall watch over thee.
Like lightning fire went it over the island and ere the Kroder's yule had gone around once, was she mistress over all the Tyrians together, from all our southern states to the Seine.[5]
Because Kalta herself trusted not too many, she had a burgh built in northern bergland, Kalta's burgh was it called, it is yet (so called) in essence, but now is it called Kerenak.
From this burgh, ruled she like a true Mother (but) not to rule for but over her followers and they themselves were henceforth called Celts.
But the Gauls gradually ruled over all Britain.
That came partly because she (Britania) had no burghmaids and thirdly because she had no true foddik.
For all these reasons, could her folk learn nothing, that was dumb and foolish and they were finally robbed by the Gauls of their iron weapons and at last like a bull, led about by the nose.[10]

First Authored by: Minno around 1600 BC

Written into the book by: The Graves 557 BC

Events described: Around 1620 BC

Jon and Minerva and the founding of Athens

Now will we write how it is gone with Jon. [1]
This is written at Texland. 10 years after Jon was wandered away, came here three ships into the Flymeer, the folk cried ho-n-seien (Huzza!) (What a blessing!), of their tales has the Mother let this be written.
When Jon came upon the Mediterranean, were the stories of the Gauls gone far out everywhere, so that he was nowhere safe on the coast of near Greece. He struck thus with his fleet toward Lydia, that is Lyda's land.[5]
There would the black people catch them and eat them.
At last they came to Tyre but Minerva said, Hold off, for here is the air long infected by the priests.
The king was descended from Tunis, so we later heard, but because the priests would have a king who was, to their thinking, of an old line, so had they raised Tunis to a god, to the distress of his followers.
When now Tyre was behind our back, came the Tyrians to rob a ship out of our rear guard, after that it was too far, could we not win it back, but Jon swore venegance therefor.
When night came, went Jon to the far Greeces, at last they came to a land which looked very bleak, but they found there a harbour mouth.[10]
Here, said Minerva, shall apparently no fear of princes nor priests be needed, for they always like fat pasture, though when they ran into the harbour, they found not yet room enough to hold all the ships, however, most all were too fearful to go on.
So went Jon who would (go) further, with his spear and flag, calling to the young folk, whoever willingly would rally by him.
Minerva who would remain did likewise.
The greatest deal went to Minerva, but the youngest seamen went to Jon.[15]
Jon took the foddik of Kalta and her maids with him, and Minerva kept her own foddik and her own maids.
Betwixt the far and near Greeces, found Jon some islands which he liked.
Upon the greatest, went he into the forest between the mountain ridges to build a burgh.
From the little islands went he out of wrack to reave the Tyrian ships and lands, therefore are the islands called Rawer (Robber) islands as easily as Jon's islands (Ionia Islands).
When Minerva had seen that land, which is called Attica by the inhabitants, saw she that the folk were all goatherds, they sustained their bodies with meat, vegetables, wild roots and honey.[20]
They were clad in skins and they had their shelters on the slopes of the mountains.
Thereby are they called Hellinggar (slopers) by our folk.

At first, went they on the run, though as they saw that we coveted not after their possessions, came they back and let great friendship be seen.
Minerva asked whether we, in their grace might settle down.
That was come to be under the stipulation that we help them to fight with their neighbors who always come to steal their children and rob their possessions.[25]
Then we built a burgh one and a half poles from the harbour.
Upon the advice of Minerva, was it called Athenia: for, said she, posterity aught to wit that we are come here not through slight nor force, but received as friends.
While we worked on the burgh came the princes, when they saw that we now had no slaves, they agreed not with such (a condition) and they gave the look to Minerva, as though they thought she were a princess.
But Minerva asked, how art thou come well to own thy slaves?
They answered, some have we bought, others won in battle.
Minerva said, if ever no one would buy people so should no one steal your children and ye should not therefore have no war, wilt thou thus remain our allies, so must ye let thy slaves free.[30]
That now will the princes not, they will drive us away.
But the stoutest of their people come to help build our burgh, which we now make of stone.

This is the story of Jon and of Minerva
Dr. Ottema's interjection
When they now had told it all, asked they, with reverence, for iron fortification weapons, for said they our injurers are mighty, though as soon as we have true weapons, shall we well withstand them. [35]
When she agreed thereto, the people asked whether Frya's morals would thrive at Athenia and the other Greeces, the Mother answered, if the far Greeces belong to the legacy of Frya, so shall they there bloom,
if they belong not thereto, then shall they needs long be fought over, for the Kroder shall yet have gone around fivethousand years with his yule before Finda's folk shall be ripe for freedom.

2.5 Writings of Minno about Minerva

First Authored by: Minno around 1600 BC

Written into the book by: The Graves 557 BC

Events described: Around 1600 BC

Writings of Minno about Minerva

Out of the Writings of Minno (See PLATE IV) [1]
Nyhellenia, who by her own name was called Minerva, was well set and almost as beloved by the Greeks as by our own folk, then came there some princes and priests upon her burgh and asked her where her estate lay.
Hellenia answered, my estate bear I about in my bosom, what I have inherited is love for wisdom, right and freedom, if I lose them, so am I like the least of your slaves.
Now give I advice for naught (freely). But then should I sell it.[5]
The gentlemen went away and called all laughing, "Your obedient servants, wise Hellenia." Though therewith, they missed her intention when the folk that loved her and followed her used this name as a name of honour.
When they saw that they had missed their shot, then they accused her and said that she had bewitched the folk but our folk and the good Greeks knew always that it was insult.
Once came they and asked, if thou then art no witch, what dost then with the eggs which thou always hast with thee?
Minerva answered, these eggs are the symbol of Frya's counsel wherein our future lies hidden and that of all mankind.
Time must brood them out and we must watch that no harm comes to them.
The priests (said) well said, but whereto serves the dog in thy other hand?
Hellenia answered, has the herdsman no sheepdog to hold his flock together? What the dog is, in the service of the shepherd, am I in Frya's service.[10]
I must watch over Frya's herd.
That we like, said the priests but what is the significance of the owl which ever sits above thy head; is that light-shy animal perhaps a token of thy clairvoyance?
Nay, answered Hellenia, he helps me remember that there is a sort of person dwelling around the world who, even as he, make their homes in churches and caves, who root about in the gloom, though not as he, to help us from mice and other plagues but to plan ruses, to rob other people of their wits until they the better might grab them so as to make slaves of them and to suck their blood even as vampires do.
Once came they with a band of folk, a plague was come over the land, they said we all are to make offerings to the gods so that the plague may be prevented. Wilt thou not help us to still their pain or hast thou thyself brought the plague, over the land, with thy art.[15]
Nay, said Min-erva, but I know not no gods who are evil-doing;
therefore can I not ask if they will become better.

I know one god that is Wralda's ghost;
but because he is good, does he thus no evil.
Whence comes evil, then woe, ask the priests.
All evil comes from you and from the stupidity of people who let themselves be taken by you.
"If thy god is so confounded good, why is not evil come to naught?" asked the priests.
Hellenia answered, Frya has brought us upon the way and Kroder, that is time, must do what is left over.
Before all disasters, is advice and help to be found which Wralda will that we ourselves seek so that we shall become strong and wise.
If we will not, then he lets us struggle out our bewilderment so that we may learn what follows after wise and after stupid deeds.
Then said a prince, I should ween it were better to prevent that.
It well may be, answered Hellenia, then when the people become tame as sheep, thou and the priests should (not only) want to guard them but shear them and lead them to the slaughter.
Furthermore, our godhead wants naught of us, he will that we help each other but he will also that everyone be free and wise.
That is also our will, therefore our folk chooses its princes, graves, advisors and all bosses and masters from the wisest of the good men so that everyone does his best to become wise and good.
Insodoing, shall we at once wit and teach folks that being wise and doing wisely alone lead to happiness.
That is like a judgement, said the priests, but if thou now meanest that plague comes through our stupidity, would then Nyhellina be so good as to teach us something of that new light whereof she is so proud.
Yes, said Nyhellinia, the raven and other birds come only to fall upon foul carrion but plague likes not only foul carrion but bad custom-habits and captivity.
Wilt thou now take the plague from this place and not to come again, then must thou do away with the captivity and it shall be pure within and without.
We will believe that thy judgement be good, said the priests, but tell us how we should impart it to the people who are under our power.
Then Hellenia stood up from her seat and quoth: The sparrows follow the sower, the folks, their good princes, therefore aughtst thou to begin with thyselves thus to make pure, that thou thy look, inward and outward, may direct without becoming ashamed of thine own mind.
But instead of making the folk pure, thou hast invented foul festivals wherein folk sip (beer and wine) so long, that they are at last like swine which root in the slime that they may atone for thy foul lusts.
The folk began to howl and to mock.
Therefore, she dared spin no more arguments.
Now should everyone ween, that they had called the folk into a bunch, so as to drive us altogehter from the land.
Nay, instead of chiding her, they went all the way from the near Greeks to the Alps to proclaim that it had pleased the all-highest God to send his wise daughter, Min-erva, surnamed Nyhellinia, among the people, from over the sea, with a cloud, to give the people good advice and, so that all people who hear her should become rich and happy, and once should become boss over all kingdoms of the Earth.

They spoke always advice which she never had given and told of wonders which she never had done.
Through trickery, they wist to make themselves master of our laws and customs and through sophism, wist they to alter and corrupt everything.
They put maids under their protection, who seemingly were under the protection of Festa, our first Honoured mother, but the light had they, themselves struck up and instead of making the maids wise and afterwards sending them among the people, to soothe the sick and teach the young, they made them dumb and dim by the light and they might not come out (in public).
Also were they used as advisors, though the advice was, by appearance, from their mouths, when their mouths were naught other than the callers (mouthpieces) through which the priests spoke out their wishes.
When Nyhellenia was dead, we wanted to choose another Mother, some would to Texland, there to request one.[45]
But the priests, who again, had authority among the folk, would not abide that and denounced us as impious before the folk.

Plate IV:

PLATE IV: one of the altars to Nyhellenia found, in the past centuries, on the Scheldt River Island of Walchern (Walhallagara). Historian-archaeologist, Dr. Herrmann Wirth found the six spoked wheel of Wralda carved upon the back of one such altar. Note the dog and the basket of eggs which are mentioned in the text.

First Authored by: Unknown after 1600 BC

Written into the book by: The Graves 557 BC

Events described: Around 1600 BC

Athena after Minerva

From the other Greeks hast thou surely heard much ill about Cecrops, for he were not in good repute.[1]
But I dare say, he were an enlightened man, highly famed by the natives as well as by us, for he was not about to oppress the people as were the other priests, but he was virtuous and wist to value the wisdom of distant folk after its worth.
Therefore that he wist that, had he granted us that we might live by our own equal law book.
There went a tale that he was inclined toward us, because he should have been begotten by a Frisian maiden and an Egyptian priest, because he had blue eyes, and that many maidens were stolen from us and sold over in Egypt.[5]
This has never been confirmed.
However, it may be, it is sure that he shew us more friendship than all other priests together.
But when he was dead, his successor went quickly to tamper with our laws and gradually made so many unfair rulings, that thus at long last, of equality and freedom have naught remained other than the appearance and the name.
Furthermore wouldn't they naught not allow that the codes be brought into writing, whereby the knowledge thereof was hidden from us.
Heretofore were all cases within Athens pleaded in our language, afterwards must it take place in both languages and at last only in the natives' speech.[10]
In the first years, the menfolk took only wives of our own race, but the young folk grew up with the maidens of the natives and also took of them.
The bastard children who came thereof were the most beautiful and shrewdest in the world but they were also the worst.
Hopping over to both sides, caring neither about rules nor customs, were it not that it were for their own gain.
So long as there were yet a beam of Frya's ghost holding sway, was all the building material wrought to common works and no one mightn't build a house, that is roomier and richer than his neighbor's.
Though when some bastard townsmen were rich through our sea voyages and through silver which their slaves won from the silver mines, then went they over upon the hills or dales to dwell.[15]

There behind high walls of leaves or of stone built they courts with costly household appointments and to be in good standing with the priests, they installed there false, godlike and impious images. By the foul priests and princes were the knaves sometimes more craved than the daughters, and often through riches or through force led off from the path of virtue.
After that riches far above virtue and honour were gotten by that degenerate bastard race, one saw often youths who adorned themselves in famous rich clothes, their parents and the maids to shame and their gender to ridicule.
If our simple elders came to Athens upon the general assembly and therefore would complain, so was it called out, hark, hark, there shall a seamonster speak.[20]
Thus is Athens become like a morass in the hot lands, full of bloodsuckers, toads and venomous snakes, wherein no person of hard principles may dare set his foot.

2.7 The ecxpulsion of the Gertmen and the founding of Gertmannia in India

First Authored by: Unknown after 1551 BC

Written into the book by: The Graves 557 BC

Events described: 1551 BC

The expulsion of the Gertmen and the founding of Gertmannia in India [1]

When Hellenia or Minerva was dead then the priests behaved as if she were yet with us, so that that should seem clear, have they declared Hellenia to be a goddess. And they wouldn't let no other Mother be chosen, saying, they had fear that there were none among her maids whom they could trust as well as Minerva who was surnamed Nyhellenia.
But we wouldn't not recognize Minerva as a goddess, since she herself had said that no one could be good or perfect as Wralda's ghost.
Therefore we elected Gert Pire's daughter.[5]
As the priests saw that they might not fry their herring on our fire, then went they about Athens and said that we wouldn't recognize Minerva as a goddess out of envy, because she had shown the natives so much love.
Furthermore, they gave the folk images of her likeness, professing that they might ask everything thereof so long as they remain obedient.
Through all this preaching, that dumb folk became averse to us. But we had our stone burgh wall with two thorns surrounding us all the way to the sea. They might not therefore long come near us.[10]
Though what happened, in Egypt there was a highpriest, bright of eyes, clear of brain, light of spirit, his name was Cecrops, he came to give advice. As Cecrops saw that he with his people could not overrun our wall, then sent he messengers to Tyre.
Afterwards came thus three hundred ships full of soldiers from the wild mountain folk unexpectedly sailing to our harbour, while we were struggling with all our men upon the walls. As soon as the harbour had taken them in would the wild soldiers rob the town and our ships.
One soldier had already violated a maiden, but Cecrops would not abide that and the Tyrian seamen who yet had Frya's blood in the body said, if thou doest that so shall we stick the red rooster in our ships and thou shalt not see thy mountains again.[15]
Cecrops who thought neither of murder nor of pillage sent messengers to Gert to demand the Burgh of her, she might have free passage with all her driven and movable property, her followers just as much.
The wisest of the burghers all well seeing that they could not hold the burgh, advised Gert that she should accept quickly before Cecrops became wroth and did otherwise. Three months afterwards went Gert hence with the very best of Frya's children and seven times twelve ships.
When they were a while beyond the harbour, came there well thirty ships from Tyre with wife and child.
They would go to Athens, then, as they heard how it stood shaped there went they with Gert.[20]

The seaking of the Tyrians brought everyone together through the strait which in these times ran out of the red sea.
At last they landed at the Punjab, that is in our speech “five waters” because five streams with her run into the sea.
Here set they themselves down. That land have they called Gertmannia.
The king of Tyre seeing afterwards that the very best of his seamen were gone away, sent all his ships with his wild soldiers to fetch them dead or living.[25]
But as they came by the strait both sea and earth shook.
Forth heaved the earth her body so high that all the water in the strait ran out, that all mud flats and shores like a burgh wall rose up before him. That happened to the Gertmen for their virtue as all people may brightly and clearly see.

2.8 From Minnos writings on preventing war

First Authored by: Minno around 1600 BC

Written into the book by: The Graves 557 BC

Events described: Before 1600 BC

From Minnos writings on Preventing War

Whenever anyone is evil to the degree that he robs our neighbours, does murders, burns houses, shames maidens (rapes), or whatever it may be which is bad, and our neighbours will have it avenged, so is it right that one catch the doer and kill him in their presence, so that there comes no war through which the innocent should atone for the guilty.[1]
If they will let him keep his life and let the wrack be sold off, so may one do that.
Though if the guilty one is a king, grave or count whoever that it may be who must watch over morals, so must we redress that wrong but the guilty must have his punishment.
Bears he an honoured name upon his shield, so may not his family no longer not bear the name.
Therefore that the one sibling shall have concern over the morals of the others.[5]

Law for helmsmen

Law for helmsmen, helmsmen is the honourable name of the seamen [1]

1 All Frya's sons have equal rights, therefore may all able youths register with the olderman and this one may not reject him, if there were no place.

2 The helmsmen may name their own master.

3 The merchants must be chosen and named by the community to which they well belong and the helmsmen may not thereby have no vote.

4 If one, upon a voyage, finds that the king is bad or unbecoming, so may they take another;[5] when they come back, so may the king himself complain to the olderman.

5 Comes the fleet home and be there profits, so must the seamen have a third thereof, all thus to deal: the witking twelve shares, the rear-admiral seven shares, the boatswains each two shares, the skippers each three shares, those other ship's folk a one share.
The youngest apprentices each a third, the middle ones each a half share, and the eldest each two thirds.

6 Be there some lamed, so must the common community see to their needs for their life, also must they sit prominently at common (public) festivals, at home festivals, aye at all festivals.

7 Be there some killed in strife, so must their next (of kin) inherit their share.[10]

8 Be there widows and orphans, so must the community support them.
Be they fallen in an honourable cause, so may the sons bear their dad's names on their shields.

9 Be the apprentice seaman lost, so must his inheritors have a whole man's share.

10 If he were betrothed, so may his bride ask seven man's shares in order to dedicate a stone to her bridegoom but then for the honour, must she remain a life-long widow.

11 Whenever a community readies a fleet, must the provisioners provide for the best provisions and for the women and children.[15]

12 If a seaman is decrepit and poor and he has neither house nor legacy, so must his friends take him home and the community must it better (improve) after his estate were that his friends deny him the boon.
(The community must help him if his friends refuse to.)

First Authored by: Minno around 1600 BC

Written into the book by: The Graves 557 BC

Events described: Before 1600 BC

Useful things from the left behind writings of Minno [1]

Minno was an old seaking, a seer and a philosopher.
To the Cretans has he given law.
He was born at Lindaoorden and after all his wanderings, has he enjoyed the luck to die at Lindahem.
Whenever our neighbour has a deal of land or water, that seems good to us, so it befits us to ask about that purchase, if they won't naught not do that, then must one let them keep it.[5]
That is after Frya's Tex and it should be unright to grab that (which is not ours).
Whenever the neighbours quarrel and argue over any (other) matter than over land, and they (ask) us Frya's to pronounce a judgement, so aught one to already let that alone, though if one can not do naught thereabout, so must one do that honestly and justly.
Comes there someone and says, I have war, now must you help me;
if another comes and says, my son is not of age and incapable, and I am old and now would I make thee guardian over him and over my land, until he be of age, so aught one to decline, so that we may not come into conflict in cases arguing with our free ideals.
Whenever there comes a foreign merchant upon the open market at Wyringga or at Almanland and he cheats, so is he, that hour, fined and made known, throughout the land, by the maids.[10]
Comes he then back, so shall nobody buy from him, he may wander hence as he is come.
Thus, whenever salespeople are chosen to go to market or to sail with the fleet, so aught one to choose only the ilk whom one knows through and through and are in good stead with the maids.
If it happens nonetheless that a bad man be among (them), who will betray people, so aught the others to prevent that.
If he already has done it, so must one correct that and banish the wrong-doer from the land, so that our name shall be accepted everywhere with honour.
But if we find ourselves upon a foreign market, be it near or far, and it happens that folk does us harm or steals from us, so aught we to strike them with haste, for although we aught to do all for the sake of peace, our half brother may never scorn us nor ween that we are afraid.[15]

2.11 Writings of Minno concerning laws

First Authored by: Minno around 1600 BC

Written into the book by: The Graves 557 BC

Events described: Before 1600 BC

Writings of Minno concerning Laws

In my youth, have I well once grumbled over the strictness of the laws, afterwards, have I often thanked Frya for her Tex and our forbears for the laws which are compiled thereafter.[1]
Wralda or Allfather has given me many years, and over many lands and seas have I traveled about and after all which I have seen, am I convinced that we alone through the Allfather, are chosen to have laws.
Lyda's folk may neither make nor keep laws, they are too dumb and wild thereto.
Many races of Finda's are clever enough but they are greedy, proud, false, unchaste, and murderous.
Toads may blow themselves up and they may do nothing (other) than creep.[5]
Frogs call work, work, and they do naught but hop and wag.
The ravens cry spare, spare, but they steal and devour all that comes under their beaks.
Like all them is Finda's folk, they dwell ever upon good laws;
each will make rules to ward off evil, but none will himself be bound thereto.
Of them, the one whose ghost is the most treacherous and thereby strong, crows his cock king, and the others must always be submissive to his will, until another comes who drives him from his seat.[10]

2.12 Writings of Minno on Eawa

First Authored by: Minno around 1600 BC

Written into the book by: The Graves 557 BC

Events described: Before 1600 BC

Writings of Minno on Eawa

The word, ewa, law is too holy to name common things.[1]
Therefore, has one taught us to say “even”.
Ewa means standards by which all people alike are impressed upon their spirit, so that they might wit what be right and what be unright and wherethrough they are empowered to judge their deeds and the deeds of others, it will also say if they were well and not criminally brought up.
Also has it taken on yet another sense.
Ewa means also water-like, right and slick as water which is not stirred through a heavy wind or anything else.[5]
If water is bothered, so it becomes uneven, unright, but it inclines ever about to become even again, that lies in its essence, likewise, the inclination to right and freedom lies in Frya’s child.
Therefore shall she also everlastingly grow in us.
Ewa is also the other symbol of Wralda’s ghost which remains ever right and undisturbed, although it goes badly in his body.
Ewa and serenity are the marks of wisdom and righteousness, thereof must all pious people be trained and all judges possessed.
If the people will thus make rules and determinations which always and always remain good, so must they alike (impartial) be before all people;[10]
by this law, aught the judges to pronounce their judgements.
If there is any evil wherefor no laws are set down, so must one call a general assembly, there one judges after the sense of Wralda’s ghost, quoth to us so as to rightly judge over all, all thus to do, our judgements shall not never not come out wrong.
If one does not right but unright, so rises there quarrel and division among the people and the states, thence sprouts inland (civil) war, whereby all would be confounded and destroyed.
But oh stupidity.
The while we are to do each other harm, comes the envious folk of Finda’s with their false priests to rob what you have, your daughters to rape, your customs to fordo and, at last, they clap slave-chains around your erstwhile free necks.[15]

2.13 Writings of Minno about Crete

First Authored by: Minno around 1600 BC

Written into the book by: The Graves 557 BC

Events described: Before 1600 BC

Writings of Minno about Crete – end of Minnos writings

From the Writings of Minno's [1]
When I had thus traveled with my people from Athenia, came we at last, to an island, called Crete by my people for the wild greets (yells) which the folk began at our coming.
Then, as they saw that we bore no warfare on our shields, they became tame (meek) so that, at last, I exchanged a harbour and a plot of land for a boat with an iron ark.
However, when we had sat a while, and they sensed that we had no slaves, then were they astounded, through when I told them that we had laws to govern everyone equally, that folk also wished to have such (laws).
However, scarce had they them, when all the land came into a tizz, then the princes and priests came and complained that we had made their inferiors restless and that folk came to us for help and protection.[5]
But when the princes saw that they should lose their kingdom, they gave the folk freedom and came to me for a law book.
Though to the folk, was no freedom won and the masters kept on ruling according to what they thought good.
When the storm was over, they began to foster division among us.
They said to my folk that I had called on their help in order to become lifelong king.
Once I found poison in my meat, then, as thus once a ship from Flyland sailed to us, am I therewith quietly borne hence.[10]
Though to relate my continued travels, so will I, with these sentences, only say that we may not be at home with Finda's folk wherever it be, for they are full of false snares, as much to fear as their sweet wine with deadly venom.
The End of the writings of Minno.

2.14 Ulysus

First Authored by: Unknown after 1188 BC

Written into the book by: The Graves 557 BC

Events described: 1188 BC

Ulysus

On the year 100 and 5 after Aldland was sunken, is this written upon the eastwall at Frya's burgh.[1]
After we in twelve years time had seen no Greeks at Almanland, there came three ships so elegant as none we had hitherto never hadn't seen. Upon the greatest of them was a king of the Jhohn's islands.
His name was Ulysus and the acclaim of his wisdom great.
Of this king was it foretold through a priestess, that he should become king over all Greece so long as he heeded the advice to get a foddik which was struck on the foddik at Texland.[5]
To fetch one, he had brought along many treasures, above all, women's jewellery, such as there are not more beautiful made in the world.
They came from Troy, a place which the Greeks had conquered.
All these treasures, they offered to the Mother, but the Mother wouldn't wit naught thereof.
When he at last saw, that she was not to win, he went to Walhallagara (Walcheren).
There was a maid set up her name was Kat, then in due course was she called Kalip (Calipso) because her lower lip stuck out like a masthead.[10]
With her had he whiled away years to the distress of all them that wist. According to the maid's claim had he at last got a foddik from her though this has not profited him, for as he came into the sea, his ship is lost and he taken up naked and bare by the other ships.
Of this king is here a writer left of pure Frya's blood, born at the new harbour of Athens and what here follows has he written for us about Athens, thence may one conclude, how true the Mother Hel-licht has spoken when she said that Frya's seed could not hold a place at Athens.

First Authored by: Unknown after 589 BC

Written into the book by: The Graves 557 BC

Events described: 589 BC

Frana

Two years thereafter came the Magy himself with a fleet of light barges, to bereave Texland of the Mother and of the foddik.[1]
He carried this evil thing out at night in the winter during a storm as wind yowled and hail clattered against the window.
The sentry who thought that he heard something, struck his torch up.
Then as soon as the light fell from the tower upon the roundeal, he saw there were many armed men already over the burgh wall.
Now went he about to ring the bell, though it were too late.[5]
Ere the defense were ready, were all two thousand underway about to ram the gate.
The battle lasted short, for because the guards had not held a good watch came all (the foe) around (us).
While all were pressed into the fight, was there a vile Finn slipped into the house or bedroom of the Mother and would do her violence.
The Mother warded him off so that he stumbled backward against the wall.
When he was again on his feet, struck he his sword into her belly saying, wilt thou not have my rod so shalt thou my sword.[10]
After him came a skipper from the Denmarks, this man took his sword and clave the Finn through his head.
Thence flowed black blood and thereover hung blue flame.
The Magy let the Mother be tended aboard his ship.
When she was again so far hale and better that she might coherently speak, the Magy said that she must sail with him, then that she should keep her foddik and maids, that she should enjoy an estate so high as she heretofore had not known.
Furthermore he said that he should ask her in the presence of his princes, whether he should be master over all lands and folks of Frya's.[15]
He said that she must confirm and prove it, otherwise should he let her die in much woe.
When he had gathered all his princes about her bed, asked he loudly, Frana since ye are clear-seeing must ye tell me if I shall be master over all lands and folks of Frya's.
Frana did as though she heard him not.

At long last opened she her lips and quoth, my eyes become darkened, though that other light dawns upon my soul.
Yes I see it.
Hark Earth and be blithe with me.
In the time that Aldland is sunken, stood the first spoke of the Yule on top.
Thereafter is he gone down and our freedom with him.
When he has rolled down two spokes or 2000 years, so shall the sons stand up whom the princes and priests have sired by the folk through whoredom and witness against their dads.
They shall succumb to murder, but what they have said shall remain further in the bosoms of the stout-hearted people, thus like good seed which is laid down in thy womb.
Yet a thousand years shall the spoke incline downward and all the more sink in the gloom and in blood, spilled through the class-level of the princes and priests.
Thereafter shall the dawn again begin to glare.
Seeing this, shall the false princes and priests struggle and wrestle together against freedom, but freedom, love and harmony shall take the folk in their guard and with the yule rise out of the vile pool.
That right which first only glimmered, shall then gradually become a flame.
The blood of the evil shall stream over thy body, but thou mightest not take it naught to thee.
At last shall the venomous creature prey thereupon and die thereof.
All vile histories which are intended to exalt the princes and priests shall be offered to the flame.
Furthermore shall all thy children live in peace.
When she had spoken, sank she down.
But the Magy who had not well understood her shouted, I have asked thee whether I should be boss over all lands and folks of Frya's and now hast thou spoken to another.
Frana righted herself again, looked him straight on and quoth: ere seven days are over shall thy soul wander about with the night birds at the graves and thy body shall lie upon the bottom of the sea.
All well said the Magy with hidden wrath, say but that I come.
Forthwith said he to his executioners, throw that woman overboard.
Thus was the end of the last of our Mothers.
Wrack will we therefor not cry, that shall time take.
But a thousand times a thousand times will we call to Frya afterwards: watch-watch-watch.

How it is further gone with the Magy [1]

After the Mother was foredone, he had the foddik and the maids brought to his ship together with all the effects which he liked.
Forth went he up the Flymeer for he would abduct the maid of Medeasblik or of Stavora and make one of them to Mother.
Though there were they put on their guard.
The seamen of Stavora and of the Alderga had gladly taken themselves thither, but the great great fleet was out on a far voyage.[5]

Now went they hence and sailed with their little fleet toward Medeasblik.
The Magy neared Medeasblik by bright day and shining sun.
Indeed his people went boldly storming away upon the burgh.
But as all the folk was landed with the boats, came our seamen out of the creek and shot their arrows with turpentine balls upon his fleet.
They were all so well aimed that many of his ships were on fire instantly.[10]
They that watched aboard the ships, also shot at us then, though that hit nothing.
When at last a ship all burning drifted toward the ship of the Magy, he ordered his skippers that he should hold off, but the skipper who was the Dane who felled the Finn, answered, thou hast sent our Honoured mother to the bottom of the sea to say that thou shouldest come, shouldest thou forget this is the heat of battle;
now will I see to it that thou provest thy word.
The Magy would ward him off; but the skipper, a true Frisian and strong as a yoke ox;[15]
clamped both his hands about his head and heaved him overboard into the swelling sea.
He hoisted forth his brown shield on top and sailed right to our fleet.
Thereby came the maids unharmed to us, but the foddik was gone out and no one wist how it was come to pass.
When they heard on the unwrecked ships that the Magy was drowned, they bore away because the seamen of them were mostly Danes.
After the fleet was far enough away, our sea-men turned and shot their burning arrows down upon the Finns.[20]
When the Finns thus saw how they were betrayed, everyone leaped through each other and there were no longer neither obedience nor command.
At this time, the defense charged hence from the burgh.
He who fled not was killed off, and he who fled found his end in the pools of the Krylinger forest.

Postscript
When the seamen lay at the creek, there was a joker among them, who said, Medea may laugh as we rescue her out of her burgh.
Therefore have the maids called the creek “Medea may laugh (mei lakkia) (Medemi lacus)”.[25]
The events which happened thereafter, may all men remember.
The maids delight to tell it in their wise and to let it be well described.
Therefore we reckon our work complete.
Hail.
End of the Book.[30]

First Authored by: By the Graves 557 BC

Written into the book by: The Graves 557 BC

Events described: 557 BC

Bad circumstances and Adelas Advice [1]

Thirty years after the day that the Folksmother was murdered by the highest Magy, circumstances were bad.
All states that lie on the other side of the Weser were cut off from us and came under the authority of the Magy and it was feared that they should become powerful over all the land.
To ward against that ill luck, a general meeting was called where were gathered all menfolk who stood in good standing with the maidens.
Then after more than three days had thus expired, all the council was in a tizz and all as they were at their coming.[5]
Adelas Advice
Thereupon, Adela answered and quoth: You all wit that I have been Burghmaid for three years and you wit that I was chosen to be Mother and also that I never wanted to be a Mother for I wished Apol to be my own.
Though what you wit not is that I have followed all happenings even as if I really had been Folksmother.
I have steadily traveled back and forth, looking at what thus happened.
Thereby are many things laid bare to me of which others know not.[10]
You have yesterday said that our kinsmen on the other side of the Weser were cowardly and slovenly.
Though I may say to you that the Magy has not won a precinct through the power of his weapons but only through the evil and, yet more, through the rapacity of their dukes and athels.
Frya has said that we should not let any unfree people live with us.
But what have they done? They have closely followed the way of our foes.
For, instead of killing their prisoners or letting them go free, they have scorned Frya's advice and made them to slaves.[15]
Because they so did, Frya no longer made watch over them.
They have taken another's freedom and that is the reason that they have lost their own.
Though that is all known to yourselves.
But I will tell to you how they, by degrees, ended up so low.
The wives of the Finns bear children.[20]
These grow up with our free children.

Sometimes, they would frolic and yell with them if they were together with them at the hearth.
There heard they, with lust, the misleading Finnish sagas for they were mysterious and new.
So, are they disfrisianated, notwithstanding the authority of their elders.
When the children became grown, and saw that the Finnish children may handle no weapons and must barely work, they then took a disliking to work and were hard highfaring (proud).[25]
The bosses and their stoutest sons crept by the lewd Finnish maidens and brought their own daughters, through the foul example from the way (of righteousness).
They let themselves be beguilded by the fairest Finnish knaves, to the ridicule of their foul elders.
When the Magy got that on the nose (got wind of that), they then took the most beautiful Finns and Magyars, promising red kine with golden horns, to whomsoever was captured by us folk, thereafter to spread his lore (among us).
But his people did more; children were made to be missing, brought to the uplands, and thus brought up in his evil lore.
Then they were sent back.[30]
When the seeming slaves were mighty in our speech, they then set themselves at the board of the Dukes and athels and quoth that they should become subservient to the Magy, so could their sons succeed them without having to go through the people.
Them that, for good deeds, had gained a back yard for their house, they promised yet a front yard.
Who had gotten them a front and back yard, they promised a roundeal and them that had a roundeal, a whole estate.
Were the athels too hard Frya's (too true to Frya), then turned they their faces and held on to their bastard sons.
Yesterday, there were among you those who would call all the folk together in order to force the easterly states to their duty.[35]
Though, in my simple opinion, that shall come out ill.
Think any that it yet became worse, should you well dare to let your healthy kine wander among the sick ones? Indeed no! So must all assent and agree therewith that the lot should come off badly.
Who then should be so trusting as to dare let his children among a folk that all and all is rotten.
May I give you a bit of advice.
You must, before all things, choose a new Folksmother.[40]
I wot well that you therewith sit and brood, that, indeed, of the thirteen Burghmaids whom we yet have left over, there are well eight who contend for the honour.
But that should I not tell you.
Tuentia, who is maid of the burgh, Medeasblik, has never announced (candidacy), though she is full of knowledge and clear-sighted and well as hard set upon her folk and our duties as all others together.
Forth, should I tell you, you must go to the burghs and there record, all of you, Frya's tex together with all histories, yea all that is to be found on the walls until all shall not be lost and, along with the burghs, be come to naught.
There stands written: The Mother shall have, about her, helpers and messengers, one and twenty maids and learning maids (understudies).[45]
Might I add thereto, to teach as many upstanding daughters as there may be in the burgh, for I say in truth and time shall prove that if you would remain Frya's true children, never to be won through guile nor weapons, take care that your daughters become true Frya's women.

Children must learn how great our land once had been, what great people our forbears were, how great we yet are if we compare ourselves to others.
One must tell them of the heroes and their heroic deeds and also of our far sea voyages.
Take care to do all this telling by the hearth at home and wherever it may be, by blitheness as well as sorrow.
But, should it come steadfast on the brain and on the heart, then must all learning stream over the lips of your wives and daughters.[50]

3.4 Treason

First Authored by: Brunno 557 BC

Written into the book by: Brunno 557 BC

Events described: 557 BC

Treason

These are the left behind writings of Brunno's who has been clerk to this burgh.[1]
After the Adela followers had all transcribed, each in his kingdom, what stands upon the wall of the burghs, they decided to elect a Mother.
Thereto was a general assembly called upon this matter.
After Adela's first advice was Tuntia recommended.
Also should that have been successful.[5]
Though now my burghmaid asked the word (to speak), she had always been of the opinion that she should become Mother, because she resided in the burgh when most all Mothers were chosen.
When the word was granted her, she opened her false lips and quoth: Ye all seem sore attached to Adela's advice.
Though that shall not close nor snare my mouth.
Who though is Adela and whence comes it that such high praise sways to her.
Like I am today so has she heretofore been burghmaid.[10]
Though is she therefore wiser and better than I and all others, or is she more steeped in our laws and customs.
Were that the case, so should she have been Mother when she was chosen thereto, but she would rather have marriage with all the joy and things which are otherwise connected thereto, instead of watching alone over herself and the folk.
She is clear-seeing, good, but my eyes are far from being darkened over.
I have seen that she strongly loves her husband, now good, that is lovely, but I have further seen that Tiintia is Apol's niece.
More will I not say.[15]
The foremost understood full well where she sought protection, but among the folk came discord and after the majority came away from her, would Ttintia not be granted the honour.
Talk was stopped, the short swords taken out of the sheaths, but there was no Mother elected.
Shortly thereafter had one of our messengers killed his comrade.
Until today had he been dutiful, therefore my burghmaid had leave to help him over the border.
Though instead of helping him toward Germany, she flew also herself with him over the Weser and forth to the Magy.[20]

The Magy who would harbour Frya's sons installed her as Mother to Godaburgh and Skenland, but she wanted more, she told him that whenever he could sweep away Adela, he should become master over all Frya's land.
When ever he would promise her Texland, so should her messengers serve as pathfinders to his warriors.
All these things have her messengers themselves confessed.

3.5 Death of Adela

First Authored by: Brunno around 557 BC

Written into the book by: Apollonia around 548 BC

Events described: Around 557 BC

Death of Adela

The other (2nd) writing.[1]
Fifteen months after the last assembly was it Friundskip (friendship) or Winnemonath (win-month) (joy-month).
Every one gave himself to merry merry joy and blithness and no one bothered but to increase his pleasure.
Though Wralda would show us that watchfulness may never be neglected.
In the middle of the fest of Frya came fog to cover our area in thick gloom.[5]
Pleasure ran away, the watchfulness wouldn't naught come back.
The beach guards were gone from their emergency fires and upon the access paths was no one to observe.
When the fog gave way, the sun looked through the chinks of the clouds upon the earth.
Everyone came out again to shout for joy and to yell, the young folk went singing with hawthorn and these filled the air with their lively breath.
But while everyone there bathed in pleasure, was betrayal landed with horses and riders.[10]
Like all evil-doers were they helped through gloom, and hence slipped through Linda forest's paths.
Before Adela's door went twelve maidens with twelve lambs and twelve boys with twelve calvs, a young saxman rode a wild buffalo, which he himself had caught and tamed.
With all sorts of flowers were they decorated, and the linen tunics of the maidens were bordered with gold out of the Rhine. When Adela came from her house upon the street, fell a rain of blooms down upon her head and the pipes skirled out above everyone.
Poor Adela, poor folk, how short shall joy here abide.[15]
When the long procession was out of sight, came there a heard or Magyar riders running straight to Adela's home.
Her dad and husband were yet sitting upon the steps.
The door stood open and therein stood Adelbrost, her son.
When he saw how his elders were in fear, he gripped his bow from the wall and shot at the foremost of the robbers; this twitched and rolled down upon the grass;[20]
upon the second was a similar lot shared out.
Meanwhile had his elders fetched their weapons and went undaunted against them.

The robbers should have surrounded them, but Adela came, in the burgh had she learned to handle all weapons, seven earthfeet tall was she and her sword as many, thrice smote she them over their heads and when it came down, was a rider fallen-in-the-grass.
Followers came around the bend in the lane way.[25]
The robbers were felled and captured.
Though too late an arrow had hit her bosom.
Treacherous Magy!
In venom was his point dipped and thereof is she dead.

The Burghmaid´s praise Ode to Adela

Yes foreign friends, thousands are already come and yet more are on the way.
Well they will hear Adela's wisdom.
Surely is she princess (forstine), for she has always been foremost.
Oh woe whereto should they serve.
Her shirt is linen, her tunic wool which she herself spun and wove.
Wherewith should she enhance her beauty.
Not with pearls, for her teeth are whiter.
Not with gold, for her hair is more radiant; not with stones, well are her eyes soft as lambs eyes, though as well as fiery that one might not scarcely look therein.
But what say I of beauty.
Frya was indeed no more beautiful.
Yes friends, Frya who had seven beauties, whereof her daughters have inherited but one each, at most three.
But although she were ugly, she should have been dear to us.
If she be warlike.
Hark friends, Adela is the only child of our grave.
Seven earthfeet is she tall, yet greater than her body is her wisdom, and her courage like both together.
Look, there was once a fen fire, three children had sprung upon a gravestone.
The fell wind blew.
Everyone cried and the mom was confounded.
There came Adela: how standest thou and tarriest thou cried she, try to give help and Wralda will give you strength.
There hopped she to Krylwood, gripped elder branches, tried to make a bridge, now the others helped and the children were saved.
Yearly come the children here to lay flowers.
There came three Phoenician sailors who would do them evil but Adela came, she had heard their whoop, she knocked the offenders unconcious and so that they themselves should prove that they were unworthy men, she bound them fast to a spinning distaff.
The foreign gentlemen came asking their nation.
When they saw how ridiculously they were mistreated, wrath came up, though one told how it happened.

What they further did, they bowed before Adela and kissed the end of her dress.
Come foreign friend, the woodland birds fly before the many visitors.
Come friend, so mayest thou hear her wisdom.

By the gravestone wherein the elegy is mentioned, is mom here burried.
Upon her gravestone are these words written.[30]
Walk not too hastily for here lies Adela.

First Authored by: Frana around 580 BC

Written into the book by: Wiljo around 270 BC

Events described: Around 580 BC

Franas will

So sounds Frana's last will.[1]
All noble Frya's hail.
In the name of Wralda and freedom greet I you, and bid I you, if ever I might fall ere I had named a successor,
so commend I you Tuntia who is Burghmaid at the burgh Medeasblik, to this day is she the best.

First Authored by: Unknown after 2144 BC

Written into the book by: The Graves 557 BC

Events described: After 2144 BC

Names of the graves under which authority this book wrought

These are the names of the graves under whose authority this book is wrought.[1]

Apol, Adela's man, thrice has he been seaking, now is he grave over East-Flyland and Linda-ward.
The burghs, Liugarda, Lindahem, and Stavia are under his protection.

The Saxon, Storo Styia's man (is) grave over Haga Fenna and Walda.
Nine times is he chosen to be duke, that is to be general.[5]
The burg Buda and Mana-garda-forda are under his protection.

Abelo, Jaltia's man, grave over the South Flylands, four times is thus become general.
The burghs, Aken Liudburg and Katsburg are under his protection.

Enoch Dywek (is) his man, grave over West Flyland and Texland.
Nine times is he chosen to be Seaking.[10]
The Waraburgh, Medeasblik, Forana and old Fryasburgh are under his protection.

Foppa, man of Dunros, grave over the Seven Islands, is thus five times become Seaking.
The burgh, Wallhallagara is under his protection.

First Authored by: Adelbrost around 557 BC

Written into the book by: Adelbrost 557 BC

Events described: Around 557 BC

Intrigues and Division

The writing of Adelbrost [1]
My name is Adelbrost, son of Apol and of Adela.
By my folk am I chosen to be Grave over the Linda region.
Therefore will I procede with this book in such a way as my mother has spoken.
After the Magy was felled and Fryasburgh brought back in place, must thus a Mother be chosen.[5]
In her life, had the Mother not named her successor.
Her last will was gone and nowhere to be found.
Seven months thereafter was a general assembly called and well at Grenga because it borders on the Saxonmark.
My mom was chosen, but she wouldn't not be no Mother.
She had saved my dad's life, thereby had they fallen in love with each other and now would they also be wed.[10]
Many would disuade my mom from her decision; but my mom said, an Honoured Mother should be pure in her mood as she outwardly seems and evenly mild (generous) to all her children.
After I now have loved Apol above all in the world, so can I thus be no Mother.
So spoke and quoth Adela, but the other burghmaids would all be Mother.
Every state bargained for its own maid and wouldn't give in.[15]
Thereby is there none chosen and the kingdom thus disunited.
Hence may it be understood.
Liguert, the king who lately is fallen, was chosen during the life of the Mother, seemingly with the love and trust of all the states.
It was his turn to dwell at the great court at Dok-hem and in the Mother's life, was great honour shown him there for it were ever so full with messengers and riders as one had not seen before.[20]
Though now was he lonely and forsaken, for all were afraid that he should make himself master over the kingdom and rule like the slave kings.
Each prince weened, moreover, that he did enough as he watched over his own state; and the one gave nothing to the other.
With the burghmaids went it yet worse.
All of these bragged of their own wisdom and whenever one of the Graves did anything to them, so wrought they mistrust between him and his people.[25]
If a thing happened which concerned many states, and had one obtained the advice of our maid, then all others said that she had spoken in favour of her own state.

Through such rancour brought they strife in over the states and insodoing tore they the bond of unity, that the folk of one state were hateful to the folk of another state and at least regarded them as foreigners.
The result of that has been that the Gauls or Druids have won all the lands off us up to the Scheldt and the Magy up to the Weser.
How it has gone that way, has my mom explained, otherwise had this book not been written, although I have lost all hope that it shall help the advantage.[30]
I write thus not in the delusion, that I thereby shall win or keep that land, that is in my opinion impossible.
I write only for the coming generation so that they altogether might wit in what wise we went wrong, and that all might thence learn that evil deals its own punishment.

3.10 Adel-Bond

First Authored by: Apollonia around 557 BC

Written into the book by: Apollonia around 557 BC

Events described: Before 557 BC

Adel-Bond

Me has one called Apollonia.[1]
Twice thirty days after my mom's death, has one found my brother Adelbrost slain upon the wharf, his head split and his limbs come asunder.
My dad, who lay sick, died of fright.
Then is Apol, my younger brother, sailed from here to the west side of Skenland.
There has he built a burgh, called Lindasburgh.[5]
Wralda has lent him many years thereto.
He has won five sons.
They all brought the Magy dread and my brother fame.
After mom and brother's death are the staunchest from out of the land come to each other, they have made a federation, called the Adel-band.
So that no trouble should return to us, they have brought me and Adelhirt, my youngest brother, upon the burgh, me by the maids and my brother by the defenders.[10]
Though I were thirty years, has one chosen me to be burghmaid, and though my brother were fifty, was he chosen as Grave.
From mom's side, was my brother the sixth but from dad's side the third.
By rights might his line not put overa Linda after their name, but everyone would have it to honour my mom.
Above that has one given us a copy of the book of the Adela followers.
Therewith am I the happiest, for through my mom's wisdom came it into the world.[15]
In the burgh, have I found yet other writings which are not in the book, also praises over my mom, all of which I will write afterwards.

First Authored by: Apollonia around 550 BC

Written into the book by: Apollonia around 550 BC

Events described: Around 550 BC

The Burg Liudgarda

Now will I myself write, first about my burgh and then about what I was able to see.
My burgh lies on the north end of the Liudgaarde.
The tower has six sides.
Thrice thirty feet high is it.
Flat from above.
A little house thereupon, whence one observes the stars.
On each side of the tower, stands a house three hundred long and thrice seven feet broad, equally high except for the roof which is rounded.
All these of hard baked stone, and from without are there no others.
Around the burgh is a dike, thereabout, a moat, thrice seven feet deep, wide thrice twelve feet.
He who looks down from the tower, so sees he the shape of the yule.
Upon the ground between the southern houses there, are all sorts of plants from near and far, the maids must learn the powers thereof.
Between the northern houses is only field.
The three northern houses are full of corn and other necessities.
Two southern houses are for the burghmaids to attend school and to dwell.
The southernmost house is the burghmaid's home.
In the tower hangs the Foddik.
The walls of the tower are adorned with costly stones.
In upon the southern wall is the Tex written.
On the right side thereof, finds one the first-lore; on the left side, the law.
One finds other things upon the other three sides.
Against the dike by the house stands the oven and the mill which is turned by four buffalos.
About our burgh wall is the home, thereupon the burghers and warriors dwell.
The surrounding dike thereof is one hour great, not a seaman's, but a sun hour, whereof twice twelve come in a day.
In upon the inward side is a plain, five feet under the crown.
Thereupon are three-hundred crossbows covered with wood and leather.
Besides the houses of the residents, are there within, along the dike yet trice twelve emergency houses for the neighbours.
The field serves as a camp and as a pasture.

On the south side of the outermost dike is the Liudgaarde surrounded by the great Linden forest.
Her shape is three cornered about the bredth, so that the sun may shine thereupon.
For there are many foreign trees and flowers brought back by the sea-men.
The shape of our burgh is, as all others are; though ours is the greatest; but that of Texland is the greatest of all.
The door of Fryasburgh is so high that it rends the clouds, to that tower, are all (others) a comparison.
By us upon the burgh is it thusly dealt.
Seven young maids watch by the Foddik.
Every watch is three hours.
In the other time must they do housework, learn and sleep.
If they have been watching for seven years, they are thus free.
Then might they go among the people to look after their morals and give advice.
She who has been three years maid, so may sometimes go with the old maid.
The scribes must teach the girls to read, write and reckon.
The old men or graves must teach them right and duty, speechcraft, botany, healing, history, tales and songs, as well as all manner of things which are needed for them to give advice.
The burghmaid must teach them how they therewith must go to work among the people.

Along the Rhine

Ere a burghmaid takes on her position, must she travel through the land a full year.[1]
Three graveburghers and three old maids go with her.
So is it also gone with me.
My voyage has been along the Rhine, this side upward and the other side down.
The higher up I came, the poorer the people seemed to me.[5]
Everywhere in the Rhine had one made cribs.
The sand which came therein, was poured over sheep fleeces in order to win gold.
But the maidens there wore no golden crowns thereof.
There had been more, but since we lost Skenland, they are gone to the mountains.
There they delve for iron ore of which they make iron.[10]
Above the Rhine, between the mountain ranges, there have I seen Marsata.
The Marsata are people who dwell upon lakes.
Their houses are built upon piles.
That is due to wild animals and evil men.
There are wolves, bears and black, grizzly lions.[15]
And they are the neighbours (swetsar)- (Swiss) or borderers of the near Greeks, the Kalta followers and the Germans gone wild, all grasping after robbery and booty.
The Marsata help themselves with fishing and hunting.
The hides are put together and prepared by the women, with birch bark.
The little hides are soft as a maid's skin.
The burghmaid at Fryasburgh said to us that they were good, simple people.[20]
Though had I not heard her speak thus, I should have thought that they were none of Frya's, but savages, so shameless they seemed.
Their pelts and vegitables were traded through the Rhinelanders and exported on the seamen's boats.
Along the Rhine was it all the same until Lydasburgh.
There was a great lake.
In upon this lake, were also people, who had their houses upon pilings.[25]
But that was no Frya's folk, but they were black and brown people, who had served as oarsmen to help the seamen home.
They must there abide until the fleet brings them away again.

At last, we came to Alderga.
By the south-harbour-head stands the Waraburgh, a stone house, therein are all sorts of shells, horns, weapons and clothes kept, from distant lands, brought back by the seamen.
A fourth (of an hour) thence is the Alderga, a great lake bordered with lots, houses and gardens, all richly decorated.
In upon the lake lies a great fleet ready, with flags of all kinds of colours.
On Frya's day hung the shields around on the boards (sides).
Some shown like the sun.
The shields of the witking and rear-admirals were bordered with gold.
Behind (lit. abaft) the lake was a canal dug, running thence along the burg, Forana (Vroonen) and forth with a narrow mouth (enge mude-Egmond).
For the fleet was that the way out and the Fly, the way in.
On both sides of the canal are beautiful houses, painted with bright colours.
The gardens are surrounded with evergreen hedges.
I have seen women there, who wear felt tunics as though it were parchment.
Like at Starvere were the maidens adorned with golden crowns upon their heads and with rings about their arms and feet.
Southward of Forana lies Alkmarum.
Alkmarum is a sea or lake, therein lies an island, upon that island must the black and brown men lodge just as at Lydasburgh.
The burghmaid of Forana told me, that the burghers go to them daily to teach them, what true freedom is and how the people aught to live in love to win blessings from Wr-alda's ghost.
Were there any who would listen and might understand, so is he held until he were fully taught.
That is done to make the foreign folk wise, and to win friends everywhere.
Earlier had I been in the Saxonmarks at the burgh Mannagarda-ford.
Though there have I seen more poverty than I sense wealth here.
She answered: whoever there on the Saxonmarks comes courting to ask a maiden, the maiden also asks there:
canst thou keep thy house free against the bannished Germans, hast thou yet none felled (in battle), how many buffalos hast thou taken and how many bear wolf hides hast thou brought to market?
Thence is it come to be that the Saxons leave the farming to the women.
Thus, of a hundred together not one may read nor can write.
Thence is it come to be, that nobody has a motto upon his shield, but only a poor likeness of the shape of an animal, which he has killed.
And finally, thence is it come to be that they have become very warlike, but withal as dumb even as the animals which they catch, and even as poor as the Germans on whom they make war.
Before Frya's folk, is the earth and sea created.
All our streams run into the sea.
Lyda's folk and Finda's folk shall destroy each other, and we must populate the empty lands.
In sailing far and wide lies our salvation.
Wilt thou now that the highlanders partake in our wealth and wisdom, so shall I give thee a bit of advice.

Let the maidens make it a habit to ask their suitors, before they say yes: Where all hast thou traveled about in the world, what couldest thou tell thy children about far lands and foreign folk? If they do thusly, so shall the warlike youths come to us. They shall become wiser and richer and we shall no longer not have no need of that foul nation.[60]
The youngest of the maids, of them that were with me, came way out of the Saxonmarks.
When we now came home, has she asked leave to go home.
Afterwards is she become Burghmaid there, and thence is it come to be that thus today so many Saxons sail with the seamen.
End of the Appollonia Book.

First Authored by: Apollonia around 550 BC

Written into the book by: Apollonia around 550 BC

Events described: Around 550 BC

Speech and answers of other maids by example

This is writter on parchment.[1]
Speech and answers of other maids by example.
An unfriendly greedy man came to complain to Trast who was maid at Stavia. He said a storm had taken his house away.
He had prayed to Wr-alda, but Wr-alda hadn't lent him any help.
Art thou a true Frisian, asked Trast.[5]
From parents and forefathers answered the man.
Then said she will I sow something in thy mind in the trust that it may germinate, grow and give fruit.
Further spoke she and quoth.
When Frya was born, stood she naked and bare, unsheltered against the rays of the sun.
No other might she ask and there were none who might lend her help.[10]
Then went Wr-alda to and wrought in her mind inclination and love, fear and dread.
She looked roundabout, her inclination chose the best and she sought shelter under a protecting linden.
But rain came and caused her to become wet.
However, she had seen how the water dripped off the slanting leaves.
Now she made a roof with slanting sides, of sticks she made it.[15]
But storm wind came and blew rain under it.
Now had she seen that the trunk gave protection, afterwards, she went and made a wall of turf and sod, the first on one side and further on all sides.
Storm wind came back yet wilder than before and blew the roof away.
But she complained not about Wr-alda nor against Wr-alda.
But she made a reed roof and laid stones thereupon.[20]
Having found how hard it is to labour alone, she taught her children how and wherefore she did thusly.
These wrought and thought together.
In this wise, are come upon houses with steps, a street and protecting lindens against the sun's rays.
At last, they built a burgh and all others followed.
If thy house is neigher strong nor fast, so must ye try to make another one better.[25]
My house were strong enough, said he, but the high water has borne it up and storm wind has done everything else to it.

Where stands thy house then, asked Trast.
Along the Rhine, answered the man.
Stood it not upon a knoll or mound, asked Trast.
No, said he, my house stands alone by the bank, alone have I built it, but I might not make a mound there alone.[30]
I wot well said Trast, the maids have told me that.
Thou hast had a grudge all thy life against the people, out of fear that thou must give or do a wit for them.
Though therewith may one not come far.
For Wr-alda who is mild (generous), turns himself off from the greedy.
Fasta has advised us and above the doors of all burghs is it written out in stone protect then your neighbors, teach then your neighbors, so shall they return it.[35]
If this advice is not good, I wot none better for thee.
The man became shame red (he blushed) and dropped quietly hence.

3.14 How our Denmark got lost

First Authored by: Unknown around 590 BC

Written into the book by: The Graves 557 BC

Events described: Around 590 BC

How our Denmarks got lost

This stands in all our burghs [1]
How our Denmarks got lost 1600 and 2 years after Aldland is perished.
Through Wodin's folly and madness was the Magy become boss over Skenland's eastern part. Over the mountains and over the sea dared they not come.
The Mother would not have it back, she spoke and quoth, I see no danger in his weapons, but well (is there danger) to take back the Skenlanders for they are bastarded and rotten.[5]
Upon the general assembly, everyone thought likewise.
Therefore is it left to them.
A good 100 years later began the Danes to trade with them.
They gave them iron weapons and tools therefor they exchanged golden ornaments along with copper and iron ore.
The Mother sent messengers and advised thus, they should let the trade go.[10]
There were dangers said she for their morals, and by that which they lose their principles, then should they also lose their freedom.
But the Danes hadn't ears toward that.
They wouldn't not conceive that their morals could vanish, therefore did they not bother themselves.
At long last they found their own weapons and supplies lacking.
But that wrong wrought its own punishment.[15]
Their bodies were laden with looks and appearance, but their chests, cupboards and barns were empty.
Only a hundred years after the day that the first ship was sailed from the coast, came poverty and want in through the windows, hunger spread his wings and struck down upon the land, strife lept proudly over the street and forth to within the houses, of love couldn't no trace no longer not be found and quarrelling ran away.
The child wished food of his mother and the mother well had baubles through nothing to eat.
The wives came to their husbands, these went to the graves, the graves themselves had nothing or kept it hidden.[20]
Now must one sell the decorations, but while the seamen were gone away therewith came frost and laid a plank down upon the sea and over the straight (sound).
When frost had reached the bridge, the watchfulness over the land stepped out and betrayal climbed upon the seat.

Instead of watching the shores, hitched they their horses to sleds and ran then to Skenland. The Skenlanders who were desirous after the land of their forebears, came to the Denmarks.
Upon a bright night came they all.[25]
Now said they that they had a right upon the land of their forbears and while one fought thereover, came the Finns into the neglected thorps and ran with the children away.
Thereby and that they hadn't not not good weapons, was the cause lost to them and therewith their freedom for the Magy became boss.
That came, that they never read Frya's tex and had neglected her advice-giving.
There are some that think that they were betrayed by the graves, that the maids had long suspected it, though whosoever would speak thereof, his mouth shall be snared to with golden chains.
We may not pass judgement thereupon, but we will warn you, lean not too much upon the wisdom and virtue of your princes nor of your maids, for if it shall hold (together) [30]
so must each man alike watch over his own drives as well as for the common welfare.

First Authored by: Frethorik after 305 BC

Written into the book by: Frethorik after 305 BC

Events described: 305 BC

Writings of Frethorik about Fryasland Swamped

The Writings of Frethorik and Wiliow.[1]
My name is Frethorik surnamed oera Linda, that is to say, over the Lindens.
At Liudwardia am I chosen to be Asga.
Liudwardia is a new thorp within the ramparts of the burgh Liudgarda, whence the name is come into disrepute.
In my time has much happened.[5]
Much had I written thereabout, but afterwards are also many things told to me.
From one and another will I write a story after this book, to honour the good people and dishonour the evil.
In my youth heard I complaints all about, a bad time came, a bad time was come.
Frya had forsaken us, her watch maids had she held back, for godlike images were found within our borders.
I burned with curiosity to see the images.[10]
In our neighbourhood hobbled an old maid, in and out of the houses, always talking about bad times.
I turned along side of her.
She stroked my chin.
Now I became bold and asked her if she would once show me the bad time and the images.
She laughed good-naturedly and brought me upon the burgh.[15]
An old man asked me if I could read and write.
No, said I.
Then must you first go and learn said he, otherwise may it not be shown to you.
Daily went I to the scribe to learn.
Eight years later, I heard that our burghmaid had committed whoredom and some burghers had committed treason with the Magy and many people were on their side.[20]
Strife came everywhere.
There were children who revolted against their elders.
In secret were the upstanding people murdered.
The old maid who had exposed everything was found dead in a ditch.
My dad, who was a judge, would have wrack for (avenge) her.[25]
At night was he murdered in his house.

Three years later was the Magy boss without dispute.
The Saxons remained pious and upstanding.
To them fled all good people.
My mom died over it.
Now did I as the others.
The Magy exalted in his wickedness.
But earth should show him, that she might let no Magy nor idols at the holy womb whence she bore Frya.
Even as the wild horse shakes his mane after he has thrown his rider in the grass, just so shook earth her forests and mountains.
Streams spread over the fields.
The sea seethed.
Mountains spewed toward the clouds, and what they spewed, the clouds flung back upon the earth.
By the onset of the Harvestmounth, slanted earth northwards, she sank down, lower and lower.
On the Wolfmonth (wintermonth) lay the low marks (Denmarks) of Frya's land buried under the sea. The forest which the images were in, were heaved up and played in the winds.
The year after, came frost in the Waningmonth and old Frya's land lay hidden under a white (snow blanket).
In Woodgatheringmonth came storms winds out of the North, with moving mountains of ice and stones.
When spring came, earth heaved herself up.
Ice melted in two.
The ebb came and the forests with the images drifted into the sea.
In Joy or Lovemonth, everyone went sailing home again who dared.
I came with a maid to the burgh Liudgaarde.
How sad it looked.
The woods of the Lindaoorden were mostly gone.
That which has been Liudgaarde was sea.
The breakers lashed the dike.
Ice had taken the tower away and the houses lay in through each other.
On the slope of the dike found I a stone.
Our scribe had written his name in it, that was a beacon to me.
As it was gone with our burgh, was it gone with others, in the highlands were they through earth, in the lowlands were they through water fordone.
Only Fryasburgh at Texland was left unharmed.
But all the land which had lain northwards, was under sea.
Yet is it not brought up.
On this shore of the Flymeer, so it is told, were thirty salt marshes come to be, arising from the forests which were driven out with ground and all.
At Westflyland, fifty.
The canal which had run through the land, athwart to the Alderga, was silted up and ruined.
The seamen and other sailing folk, who were at home, had saved themselves with kin and sibs aboard their ships.

But the black folk from Lydasburgh and Alikmarum had done likewise.
While the black folk drove southward, had they saved many maidens, and after no one came to ask for them, they kept them to be their wives.
The people who came back, went all within the dike of the burgh to dwell, because it was all broken and mired without.
The old houses were tumbled together.
From the highlanders bought one kine and sheep, and in the great houses where foremerly the maids had sat, is now clothing and felt made for a living.
That happened 1888 years after Atland was suken.

3.16 Frethorik; This writing is given to me about Northland or Skenland

First Authored by: Frethorik around 305 BC

Written into the book by: Beden around 270 BC

Events described: Around 305 BC

This Writing is given me about Northland or Skenland [1]

During the times that our land sank down, was I at Skenland.
There went it thusly.
There were great seas which set themselves out of the ground like a bubble, then split they from one.
Out of the cracks came stuff as if it were glowing iron.
There were mountains the crowns of which tumbled off.
These crashed down and broke woods and throps away.
I myself saw a mountain that was rent off by another.
It sank straight down.
When I afterwards went to look, was there a lake come.
When the earth was better, there came a duke from Lindashburgh, with his folk and a maid.
The maid quoth everywhere: The Magy is guilty of all the grief which we have suffered.
They drew ever forward and the host became all the greater.
The Magy fled hence, one found his body, he had fordone himself.
Then were the Finns driven out to their own place, there might they live.
There were those of bastard blood.
These might remain, though many went with the Finns.
The duke was chosen to be king.
The churches which remained were torn down.
Since then, come the good Northmen often to Texland for the Mother's advice.
Though we might not hold them for true Frya's people.
In the Denmarks, is it surely gone as with us.
The seamen who proudly call themselves seafighters, are gone aboard ship and afterwards are they gone back.
Hail!

First Authored by: Frethorik 295 BC

Written into the book by: Frethorik around 295 BC

Events described: Around 295 BC

Frethorik about the Black Men

In the 282nd year since we had no Honoured Mother, and now all seemed lost, one went about to choose one.[1]
The lot fell to Gosa surnamed Makonta.
She was Burghmaid at Fryasburgh and at Texland.
Bright of head and clear of sense, all good, and because her burgh alone was spared, everyone saw thence her calling.
Ten years later came the seamen from Forana and from Lyda's burgh.[5]
They would drive out the black people with wife and child from the land.
Therefore would they gain the Mother's advice.
But Gosa asked, canst thou bring one and the other back to their lands then aughtest thou to make speed, otherwise shall they not find their kinsmen again.
No said they.
Then said Gosa: They have tasted thy salt and eaten thy bread.[10]
Their body and life have they put under your protection.
Ye must search your own hearts.
But I will give thee a bit of advice.
Hold them until you are able to take them home again.
But hold them by your burghs thereabout.[15]
(Hold them outside of your burghs.)
Watch over their morals and teach them as if they were Frya's sons.
Their women are the strongest here.
As smoke shall their blood blow away, until at last naught other than Frya's blood shall remain in their posterity.
So are they abidden.[20]
Now wished I well that my descendants should discover, how far Gosa spoke the truth.
When our lands were again to be entered, there came bands of poor Saxon men and women to the region of Stavia and to the Alderga, to seek golden and other ornaments out of the marshy ground.
Though the seamen would not allow that.
Then went they to dwell in the empty thorps at West Flyland to keep their body.

First Authored by: Dela/Hellenia (II) around 300 BC

Written into the book by: The Graves around 300 BC

Events described: Around 300 BC

The writings of Hellenia Princes and Priests

These are the writings of Hellenia.[1]
I put them first for they are the oldest.
All true Frya's hail.
In former times wist the Slavs naught of freedom.
Like oxen were they brought under the yoke.[5]
Into the bowels of the earth were they driven to dig metal and out of hard mountains must they hew houses for the princes' and priests' homes.
In all what they did was there naught to satisfy themselves, but all must serve to make the princes and priests yet richer and mightier.
Under this toil became they grey and stiff before they were old and died without pleasure, although earth gave them overwhelmingly much to the profit of all her children.
But our wanderers came and our exiles, through the Germanies, over into their marches travelling and our seamen came into their harbours.
From them heard they talk of equal freedom and right and of laws, beyond which no one may transgress.[10]
All this was soaked up through the sad people like dew through the dry fields.
When they were full, the boldest of all began to clap their chains, thus it caused the princes grief.
The princes are proud and warlike, therefore is there also yet virtue in their hearts, they discussed together and gave a wit of their abundance.
But the cowardly, hypocritical priests might not suffer that, among their imagined gods had they also created vicious monsters.
Pestilence came over the land.[15]
Now said they, the gods are angry over the disobedience of the wicked.
Then were the bravest people of all strangled with their chains.
Earth has drunken their blood, with that blood fed she fruits and grains, and all who ate thereof became wise.

3.19 This has Gosa left behind Gosas Prophecy

First Authored by: Gosa around 300 BC

Written into the book by: Wiljo after 295 BC

Events described: Around 295 BC

This has Gosa left behind Gosas Prophecy

This had Gosa left behind.[1]
All people hail.
I have named none to honoured Mother for I wot none, and it is better for you to have no Mother than one upon whom you may not rely.
The bad time is gone by, but there comes another.
Earth has not borne it and Wralda has not created it.[5]
It comes out of the east, from the bosom of the priests.
So much grief shall it bring forth, that Earth can not altogether drink the blood of her slain children.
Gloom shall she spread over the ghost of the people, like thunder clouds over sunlight.
All about and always shall guile and power struggle against right and freedom.
Right and freedom shall collapse and we with them.[10]
But this victory shall work its own loss.
Of three words shall our posterity teach their people and slaves the meaning.
They are common love, freedom and right.
At first shall it glare, afterwards fight against gloom so that it becomes bright and clear in every heart and head.
Then shall force be swept from the earth like thunder clouds by storm wind and all tyranny shall have no power thereagainst.[15]
Gosa.

First Authored by: Frethorik 303 BC

Written into the book by: Frethorik 303 BC

Events described: 303 BC

How the Gertmen and how many Helenia followers came back

Now will I write how the gertmen and how many Helenia followers came back
Two years after Gosa became Mother, a fleet came into the Flyeer.
The folk cried hugza.
They sailed to Stavere.
The flags were on top (of the masts) and at night shot they burning arrows into the air.
When it dawned, some rowed with a sigh into the harbour.
They again cried huzza.
When they landed, a young fellow hopped up the bank.
In his hands had he a shield, thereupon was bread and salt laid.
After that came a grave, he said we come away from far Greece, in order to keep our morality,
now we wish ye should be so mild as to give us so much land that we thereupon might dwell.
The graves wist not what to do, they sent messengers everywhere, also to me.
I went up and said: now that we have a Mother aught we to ask her advice.
I myself went with them.
The Mother who wist all, said, let them come, so might they help us keep the land: but let them not abide in one place, so that they become not powerful over us.
We did as she had said.
That was all to their liking.
Friso rested with his people at Stavere, which they made back into a seaport, as well as they might.
Wichhirte went with his people eastward to the Emude.
Some of the Ionians who thought that they were descended from the Alderga folk, went thither.
A small part of them who weened that their forebears came from the seven islands, went hence and settled themselves down within the ramparts of the burgh Walhallagara.

First Authored by: Wichhirt around 320 BC

Written into the book by: Frethorik around 327 BC

Events described: Before 327 BC

Frethorik about Alexander the Great

Liudgert, the rear-admiral of Wichhirt was my comrade and afterwards my friend.[1]
From out of his diary have I the story which hereafter shall follow.
After we had sat by the five waters 12 times 100 and twice twelve years, while our seafighters had sailed all seas which were to be found, came Alexander the king with a mighty host sailing from above, along the stream to our thorps.
No one might resist him.
Though we seamen who resided by the sea, we shipped ourselves with all our movables and bore hence.[5]
When Alexander learned that such a great fleet has escaped him, he became so wroth, as to swear he should set all thorps aflame if we would not come back.
Wichhirt lay sick in bed.
When Alexander had leaned that, he waited until he was better.
Afterwards came he to him speaking very kindly, though he betrayed as he earlier had done.
Wichhirt answered thereafter, o all greatest of the kings.[10]
We seamen come from everywhere.
We have heard great deeds of you.
Therefore are we full of respect for your weapons, though yet more for thy science.
But we others, we are freeborn Frya's children.
We mightn't not be no slaves.[15]
If I would, the others should rather wish to die, for thus is it commanded through our laws.
Alexander said: I will not make thy land to my booty, nor thy folk to my slaves.
I will only that you serve me for wages.
Therefore will I swear by both our gods that no one shall be dissatisifed because of me.
When Alexander afterward shared bread and salt with him, Wichhirt has chosen the wisest deal.[20]
He let the ships be gotten by his son.
When they all were back, Alexander has hired them all.
Therewith would he ferry his folk to the holy Ganges, which he might not have approached by land.
Now went he about to choose from his folk and from his soldiers who were wont to sail overseas.
Wichhirt had become sick again.[25]
Therefore went I alone with them and Nearchus, on the king's way.
The voyage went, without avail, to an end, because the Ionians were ever in a state of animosity with the Phoencians, thus Nearchus himself could not remain boss.

Meanwhile had the king not sat still.
He had his soldiers chop trees and make them into planks.
Through the help of our timbermen (builders, shipwrights) had he made ships thereof.
Now would he himself become seaking, and with all his host sail up the Ganges.
However, the soldiers who came from the mountainlands were afraid to sail the sea.
When they heard that they must (sail) with him, set they the timber lots on fire.
Thereby were all our thorps laid in ashes.
At first, we though that Alexander had ordered it and everyone stood ready to put to sea.
But Alexander was wroth, he would have the soldiers killed by his own folk.
But Nearchus who was not only his foremost prince but also his friend bade him do otherwise.
Now he behaved as though he thought that an accident had done it.
However he could not resume his voyage.
Now would be turn back, though before he did that, he let it be investigated who was guilty.
As soon as he wist that, he let them all remain without weapons in order to make a new thorp.
He let some of his folk be armed to tame the others, and to build a burgh.
We must take woman and children with us.
As we came to the mouth of the Euphrates, so might we there choose a place to turn back, our wages should be just as gladly dealt to us.
On the new ships which had escaped the fire, he let the Ionians and Greeks go.
He himself went with his other folk along the coast through the dry wastes, that is through the land which Earth heaved up out of the sea, when she heaved up the straits after our forbears as they came into the Red sea.
When we came to new Gertmania (new Gertmania is a harbour which we had made ourselves there to take in water) met we Alexander with his host.
Nearchus went ashore and stayed there three days.
Then went he again forth.
When we came by the Euphrates, went Nearchus, with his soldiers and many of his folk, ashore.
Then came he right back.
He said, the king bids you, ye shall yet make a little voyage at his will, along the end of the Red sea.
Thereafter shall everyone receive as much gold as he may bear.
When he came there, he showed us where the strait had been.
Thereafter paused he for one and thirty days, always looking over the wastes.
Though at last came a lot of people leading with them two hundred elephants, a thousand camels laden with wooden beams, ropes and all kinds of things to draw our fleet to the Mediterranean Sea.
That awed us, and looked rare to us, but Nearchus told us, his king would show the other kings, that he was mightier, than the kings of Tyre earlier had been.
We should but help, surely should that do us no harm.
We must well yield and Nearchus wist to direct everyone just so that we lay on the Mediterranean ere three months were gone by.
When Alexander learned how his design came off, he became so bold that he would dig out the dry strait, to the ridicule of Earth.
But Wr-alda let his soul loose, therefore fordrank he in wine (he died of drunkenness) and in his presumption, before he could begin.

After his death was the kingdom divided by his princes.
They should each reserve a portion for his sons, though they were unwilling.
Each would keep his share and increase himself.
Then came war and we could not turn around.[65]
Nearchius would now, we should settle ourselves down on Phoenicia's coast, but no one wouldn't naught not do that.
We said: rather will we risk going to Frya's land.
Then brought he us to the new haven of Athens, whence all true Frya's children had withdrawn in former times.
Forth went we soldiers bearing provisions and weapons.

First Authored by: Frethorik around 280 BC

Written into the book by: Frethorik 280 BC

Events described: Around 280 BC

Frethorik about the flaws and failings of the Brokmen

Whenever the Kroder has wheeled one time forth, then shall the posterity ween that the flaws and failings, which the Brokemen have brought with them, were the property of their forebears.[1]
Therefore will I write as much about their habits as I have seen.
As to the Gertmen can I readily attest (lit. step in).
I have not gone about much with them.
Though so far as I have seen are the most abiding of speech and custom.[5]
That may I not say of the others.
Those who came away from Greece are of bad speech, and upon their morals may one not quite bow in praise.
Many have brown eyes and hair.
They are envious and forward and fearful through superstition.
When they speak, they mention the words first, which must come last.[10]
Rather than ALD (old) say they ad, rather than salt, sad, ma for man, sel for SKIL (shall), sode for SKOLDE (should), too much to name.
Also take they most unusual and shortened names, whereto one may attach no sense.
The Ionians speak better, though they drop the “h” and where it might not be, is it pronounced.
Whenever anyone makes an image of one deceased and it resembles him, then they believe, that the ghost of the deceased travels therein.
Therefore have they all hidden images of Frya, Fasta, Medea, Thainia, Hellenia and many others.[15]
When a child there is born, so come the sibs together and pray to Frya that she may let her maids come to bless the child.
When they have prayed so may not no one stir himself nor let himself be heard.
Comes the child to cry and keeps it on for an hour, thus is it an ill token and one is in suspicion, that the mom has done whoredom.
Therefore have I seen quite bad things.
Comes the child to sleep, so is it a token that the maids are come over it.[20]
If it laughs in sleep, so have the maids promised it luck.
Furthermore believe they in evil spirits, witches, gobblins, wizards and elves as if they descended from the Finns.
Herewith will I end and now I think that I have written more, than any of my forebears.
Frethorik.

First Authored by: Frethorik 320 BC

Written into the book by: Frethorik 320 BC

Events described: Around 320 BC

Frethorik about Demetrius and Friso

Among the many princes, had Nearchus a friend with the name Antigonus.[1]
These both fought for one goal, so they said as followers before the royal family, and forthwith to give all Greece her old freedom back.
Antigonus had among many others a son, who was named Demetrius afterward surnamed the townwinner.
This went off once at the city of Salamis: after he there had fought for quite a while, must he contend with the fleet of Ptolemy.
Ptolemy, so named, was the prince who reigned over Egypt.[5]
Demetrius won the cause, though not through his soldiers, but because we had helped him.
This had we done through friendship of Demetrius, for we recognised him for bastard (mixed) blood by his fair skin and blue eyes with white (blond?) hair.
Afterwards went Demetrius loose upon Rhodes, the warfare had passed.
Demetrius was bound for Athens.
When our king understood that, he led us back.[10]
When we came to the harbour, were all the thorp sunken into rue.
Friso who was king over the fleet had a son and a daughter at home, so strikingly fair, as if they were come right out of Frya's land, and so beautiful as none might remember.
The acclaim thereof went all over Greece.
Demetrius was foul and immoral, and thought that he was free to do anything.
He ordered the daughter openly abducted.[15]
The mother could not await her joy, the seamen's wives name their men joy, that is happiness, also they say sweetheart.
The seamen call their wives solace (trust), and FRO or FROW that is joy or frolick, that is like joy.
Because she could not await her man, went she with her son to Demetrius and bade he should give her her daughter back.
But when Demetrius saw her son, he ordered him taken to his court and did alone with him as he had done with his sister.
To the mother sent he a bag of gold, though she threw it into the sea.[20]
When she came home went she mad, always ran she over the street (shouting): hast thou not seen my children, o woe, let me seek shelter with you, for my man will kill me, because I have let his children away.
When Demetrius learned that Friso was at home, sent he a messenger to him saying that he had taken his children to bring them to a high estate and to pay him for his services.

But Friso who was proud and hard-hearted, sent a messenger with a letter to his children, therein he admonished them, they should be to Demetrius whatever his will desired.
Though the messenger had yet another letter with poison, therewith command he they should take it, for said he, unwillingly is thy body fouled, that shall not be reckoned against you, though whenever you befoul yourselves, so shall you never come to Walhalla, your souls shall then wander over the earth, without ever seeing the light, like the bats and night owls, shall thou always take shelter in thy caves by day, coming out at night, then cry and howl upon our graves while Frya must turn her head from you.
The children did as they were told.
Demetrius let their bodies be thrown into the sea and the people were told that they were fled.
Now would Friso sail with everyone to Fryasland, where he had earlier been, but most of them would not do that.
Now went Friso and set the throp with the royal storehouses on fire.
Today might no one remain and they were outside.
Save for wife and child, had we left all behind, though we were laden with supplies and munitions.
Friso had yet no peace.
When we came to the old harbour went he with his bravest people and shot fire unexpectedly into the ships, which his arrows could reach.
After six days saw we the war fleet of Demetrius come upon us.
Friso commanded us, we must hold the smallest ships back in a broad line, the large with wife and child, forward.
Further bade he we should take our crossbows from foreward and fasten them to the afterprows, for said he, we aught all fleeing to flee.
No one may consider himself in the business of stalking a single foe, so said he, is my decision.
While we were doing all this, came wind upon our head, to the women's and coward's horror, for we hadn't not no slaves but them that had followed us willingly.
We might not escape them by rowing.
But Wralda wist well, wherefore he so did, and Friso who grasped it, let the burning arrows be loaded into the crossbows.
As well, bade he that no one might shoot, ere he had shot.
Furthermore said he that we all must shoot at the middle ship.
If that goal is once reached, said he, so shall the other come to help him (the middle ship) and then must everyone shoot as best he may.
When we were one and a half cable lengths off from them, began the Phoenicians to shoot.
But Friso answered not until the first arrow fell at six fathoms from his ship.
Now shot he.
The others followed, that resembled a fire rain and because our arrows may go with the wind, they remained all on fire and even reached the third layer (line).
All men cried and shouted for joy.
But the screams of our foes were so hard, that to us was it shaking to the heart.
When Friso thought that it was over, he let (gave the order to) hold off and we sped hence.
Though after we had pulled forward for two days, came another fleet in sight, of thirty ships, which steadily gained on us.

Friso ordered us again to make ready.
But the others sent a light launch full of oarsmen forward, their messengers asked out of all names if they might sail with us.
They were Ionians, by Demetrius were they forcibly sent to their old harbour.
There had they heard of the battle and now had they girded on the bold sword and followed us.
Friso, who had sailed much with the Ionians, said yes, but Wichhirte, our king said no.[55]
The Ionians are idol-servants, said he, I myself have heard how they invoke them.
Friso said that comes through traffic with the true Greeks.
That have I often done myself.
Though I am as ardently Frya's as the best of you.
Friso was the man who must show us the way to Fryasland.[60]
Thus went the Ioanians with us.
Also seemed it in Wr-alda's favour, for ere three months went by, went we along Britain and three days later, might we cry huzza.

The Writings of Konered Punjab Report

In my dad's writings have I found a letter, written by Liudgerth the Gertman, apart from sundry things which concerned my dad alone, I contribute here the other part.[1]
Punjab, that is five waters, and next to where we came away is a river of exceptional beauty, and it is called five waters because four other streams flow through its mouth to the sea.
Quite far eastward is yet a great stream which is called the holy or pious Ganges.
Between these rivers is the land of the Hindoos.
Both rivers run from the high mountains down to the delta.[5]
The mountains, whence they stream down, are so high that they the heavens (himmel) reach (laia).
Therefore were the mountains called Himmelaian mountains.
Among the Hindoos and others from their lands are some who convene with each other in stillness.
They believe that they are unadulterated children of Finda's.
They believe that Finda was born from out of the Himmellaias, whence she moved with her child to the delta or lowland.[10]
Some among them believe that she has gone down with her child upon the scum of the holy Ganges.
Therefore should the river be called the holy Ganges.
But the priests, who came out of another land, had them hunted out and burned, therefore they dare not come out openly for their cause.
In that land are all priests fat and rich.
In their churches are found all sorts of godlike images, among them are many of gold.[15]
West of the Punjab, there are the Yra (Iranians) or bitter, the Gedrostne or fugitives, and the Orjetten or forgotten.
All these names are given them by the hateful priests, because they fled from them because of their customs and belief.
At their arrival had our fore-bears also set themselves down on the eastern shore of the Punjab but because of the priests are they also sailed to the western shore.
Thereby have we become acquainted with the Yra and the others.
The Yra are not wilde but rather good people who neither allow nor worship any images, also will they suffer neither priests nor churches, and even as we uphold the holy light of Fasta, just so keep they always fire in their houses.[20]
If one comes however all the way westward, thus comes one to the Gedrostne.
These are mixed with other folk and speak a quite varied language.

These people are essentially wild murderes, who always wander with their horses over fields, who always hunt and rob and hire themselves out as soldiers to the surrounding princes, who will hew down all which they might reach.
The land between the Punjab and the Ganges is as flat as Frya's land at the sea, varied with fields and woods, fruitful in all parts, but that might not prevent that there betimes thousands upon thousands succumb to hunger.
These famines are due neither to Wr-alda nor to Earth, but only due to the princes and priests.[25]
The Hindoos are even as cowed and frightened by their priests as the hinds are by the wolves.
Therefore have the Yra and others called them Hindoos, which means hinds.
But of their cowardice was dreadful missuse made.
If foreign merchants came to buy corn, thus is everything made into money.
By the priests is it not prevented, for these being yet cleverer and greedier than all the princes together, wit full well, that all the money finally comes into their own pouches.[30]
Above and beyond that the people there suffer much from their princes, must they also suffer much from the venomous and wild animals.
There are big elephants which run in whole herds, which betimes trample down whole corn fields and settlements.
There are many-hued and black cats, called tigers which are as large as large calves, which devour people and animals.
Besides many other wriggling animals are there snakes from the size of a worm up to the size of a tree.
The largest can devour a whole cow, but the smallest are yet more dreadful than they.[35]
They keep themselves skulking between bloom and fruit to take the people by surprise who pick thereof.
If one is thereby bitten, so must one die, for against their venom has Earth given no herbs, thus that people have made themselves guilty of idolatry.
Furthermore are there all sorts of lizards, turtles and crocodiles;
all these reptiles are even as the snakes, from as large as a worm to as large as a tree trunk.
According to how great and frightful they are, are their names, of which I cannot name all, the greatest of all are called alligators, because they bite rotten animals, which drift from above to the lowlands (delta), even as eagerly as the living animals, which they might surprise.[40]
On the west side of the Punjab, whence we came away and where I was born, there bloom and grow the same fruits and grains as on the east side.
Before were there also the same wriggling creatures to be found, but our forebears have burned all the underbrush and so often hunted the wild animals, that there remain few.
If one comes completely westward of the Punjab, then finds one, next to fat clay land, dry ghostlands, which seem unending, betimes varied with lovely stretches, whereupon the eye rests enthralled.
Among the fruits of my land are kinds, which I have not found here.
Among all kinds of corn is there also golden, also golden-yellow apples, whereof some are sweet as honey, and some as sour as vinegar.[45]
By us are nuts found as big as children's heads; therein sit cheese and milk, if they become old, so makes one oil therefrom; from the bast makes one twine and from the corns (shells) makes one chalices and other devices.

Here in the woods have I seen bramble and thornberries.
By us are berry trees as large as your linden trees, whereof the berries are much sweeter and three times greater than your thornberries are.[50]
Whenever the days are at their longest and the sun shines from the top point, then shines it down upon your head.
If one sails, with his ship, quite far southward, and one turned at midday with his face toward the East, so shines the sun against the left side as it otherwise does against the right side.
Herewith will I end, but after my writing shall enough light fall upon thee, to distinguish the lying stories from the true tales.

First Authored by: Dela/Hellenia after 305 BC

Written into the book by: Wiljo after 280 BC

Events described: After 593 BC

The writings of Hellenia Yesus or Buda

16 times 100 years ago is Atland sunken, and at that time happened there something whereupon no one had reckoned.[1]
In the heart of Finda's land, upon a mountain range lies a dale, which is called Kashmir, that is, unusual.
There was a child born, his mom was daughter of a king and his dad was a head priest.
To escape shame must they forsake their own blood.
Therefore was he brought beyond the town to poor people.[5]
In between was naught hidden from him, therefore did he everything to get and gather wisdom.
His understanding was so great that he understood all what he saw and heard.
The folk regarded him with great reverence and the priests were fearful over his questions.
When he came of age went he to his parents.
They must hear hard things, to be quit of him gave they him an abundance of costly stones;[10]
but they dared not acknowledge him as their own blood.
With sadness overwhelming the false shame of his parents went he to wander about.
While travelling forth met he a Frya's seaman who served as a slave, from whom he learned our morality and customs.
He bought him free, and they remained friends to the death.
All about where he went forth, he taught the people that they must abide no rich people nor priests, that they must guard themselves against false shame, which always did ill to love.[15]
Earth bestows her gifts according to how one scratches her hide, that one aught to dig, to reap and to sow, as one will share thereof.
Though said he, no one need do this for another, be it not by the common will or brought about out of love.
He taught that no one might work in her (Earth's) bowels for gold nor silver nor costly stones, whereupon envy glues itself and whence love flees.
The streams give enough (gems, gold and silver) to adorn your maidens and wives.
No one, said he, is powerful to satisfy all people and to grant equal happiness.[20]
Though it is the duty of all people as much to satisfy the people and as much pleasure to grant, as is to be achieved.

No science, said he, may one scorn though justice (like deals) is the greatest science which time may teach us.
Therefore that it keeps offence from earth and feeds love.
His first name was Jesus, though the priests who sorely hated him called him Fo, that is, false, the folk called him Krisen, that is, herdsman, and his Frisian friend called him Buda, in that he had a treasure of wisdom in his head and in his heart, a treasure of love.
At last must he flee from the wrack of the priests but everywhere he came was his lore gone before him and everywhere he went, his enemies followed after him like a shadow.[25]
When Jesus had thus travelled about for twelve years, he died but his friends preserved his teaching and spoke where there were ears to be found.
What thinkest thou now that the priests did, that must I tell you, also must ye verily grant attention thereto, furthermore must ye watch over their schemes and tricks with all the strength which Wralda has laid in you.
While Jesus' lore went over the earth, the false priests went to the land of his birth to announce his death, they said that they were his friends, they feigned great grief, tore their clothes to shreds and shaved their heads bald.
In the caves of the mountains went they to dwell, though thence had they brought their treasure, therein made they images after Jesus, these images gave they to the unsuspecting people, at long last said they that Jesus was a god, that he himself had professed it to them, and that all who would believe on him and on his lore, hereafter should come into his kingdom, where joy and happiness are.
Because they wist that Jesus was champion against the rich, so said they always that to have poverty and simplicity, thus were the door to come into his kingdom, that those who had the most suffering, here upon earth, hereafter should have the most pleasure.[30]
While they wist that Jesus had taught that one must rule and steer all his cravings, so they taught that one must kill all his passions, and that the perfection of the person consisted thereof that he become even as unfeeling as the cold stone.
Now in order to fool the folk that they did thusly, thus affected they poverty, on the streets, and to prove further that they had all of their passions dead, took they no wives.
Though whenever a daughter had a transgression, so was that quickly forgiven, the weak, said they, must one help and to keep his own soul must one give much to the church.
Thus doing had they wives and children without households and they were rich without work, but the folk became much poorer and more wretched than before.
This religion whereby the priests have no other science than godly speech, pious appearance and unright habits, spreads itself from the East to the West and shall also come over our land.[35]
But as the priests shall ween that they have snuffed out the light of Frya and of Jesus, so shall there people, in all areas, stand up who have preserved truth in stillness among each other and have hidden from the priests.
These shall be out of the blood of princes, of the blood of priests, of the blood of Slavs, and of Frya's blood.
They shall bring out their Foddiks and the light, so that all people may see the truth;
they shall cry woe over the deeds of the priests and princes.

The princes who love truth and right, they shall shrink away from the priests.[40]
Finda's folk shall put its cleverness to the common need, the Lyda's folk its strength and we our wisdom.
Then shall the false priests be swept away from the earth.
Wralda's ghost shall everywhere and always be honoured and hailed.
The law whereby Wralda, at the beginning, bestowed will upon us, shall alone be obeyed, there shall not be no other masters nor princes nor bosses, than those who are chosen by common will.
Then shall Frya rejoice and Earth shall only give her gifts to the working people.[45]
All this shall begin four thousand years after Altland is sunken and a thousand years later shall there no longer be any priests nor (tyrannical) force upon earth.
Dela surnamed Hellenia, watch!

First Authored by: Konered around 263 BC

Written into the book by: Konered after 263 BC

Events described: Before 263 BC

The writings of Konered about Friso

Now will I write about Friso[1]
Friso who was already powerful through his people, was also elected to first grave by Staveren's provincials.
He ridiculed our way of land defence and sea warfare, therefore has he founded a school wherein the boys learn to fight in the Greek way.
Though I believe that he has done that to bind the young folk on his string.
I have also sent my brother thence, that is now ten years ago.[5]
For I thought now that we haven't no longer no Mother to protect the one against the other, aught I to watch double that he becomes no master of us.
Gosa has named no successor, thereupon will I not pass no judgement, but there are yet old, ill-thinking people who hold that she had been in unison with Friso about that. But Friso who was busily making a kingdom for himself, Friso desired neither advice nor messengers from Texland.
When the messengers of the land dwellers came to him spake he and quoth: Gosa, said he, had been far-seeing and wiser than all the graves together and still had she not found no light nor clarity in this matter, therefore hadn't she no courage to choose a successor, and to choose a successor who were doubtful, therein had she seen bad, therefore has she written in her last will, that it is better for you to have no Mother than one upon whom you may not rely.
Friso has seen much, he was brought up by warfare, and of the snares and tricks of the Guals and princes had he learned and gathered as much as he had need of in order to lead the other graves whither he would lead them.[10]
See here how he now has proceded therewith.
Friso had taken another wife here, the daughter of Wil-frethe, in his life had he become first Grave of Staveren.
By her had he won two sons and two daughters.
Though his arrangement is Kornelia, his youngest daughter married off to my brother.
Kornelia is poor Frisian and must be written Kornhelia.[15]
Wemod, his eldest (daughter) had he betrothed to Kauch.
Kauch who also went to school with him is the son of Wichhirte, the king of the Gertmen.
But Kauch is also poor Frisian and must be Kap.
But they have brought more bad speech with them than good morals.
Now must I go back with my history.[20]
After the great flood whereof my dad had written, were many Jutes and Lets carried by the ebb out of the Baltic sea or bad sea.

By Kattagat drove they in their barges with the ice upon the Denmarks' shore and there are they remained settled.
There were nowhere no people in sight.
Therefore have they taken that land in possession, after their name have they called that land Jutland.
Afterwards came well many Denmarkers from the highlands, but these set themselves down more southerly.[25]
And as the seamen came back who were not perished, went the one with the other toward the sea or islands.
Through this arrangement might the Jutes hold that land, whereupon Wralda has led them.
The Zeelander sea-men who would neither help nor nourish themselves with fish alone, and who had a loathing for the Gauls, went then to rob the Phoenician ships.
On the southwestern horn of Skenland, there lay Lindasburgh surnamed Lindasnose.
Founded by our Apol, also described in this book.[30]
All coast dwellers and those in the surrounding land remained true Frya's, but through the lust of wrack against the Gauls and against the Kaltana followers went they to work together with the Zeelanders, but working together had not held strong. For the Zeelanders had taken over many wrongful customs from the evil Magyars to the ridicule of Frya's folk.
Forth went each to rob for himself, though if it suited them, then stood each man truely by the others.
Though at last began the Zeelanders to suffer a lack of good ships.
Their shipwrights were dead and their woods were with the ground and all of the land swept away.[35]
Now came there unwatched three ships by the ring-dike of our burgh sea.
Through the inlet of our land were they strayed and missailing the Flymond.
The merchant who went along would have new ships from us, thereto had they brought with them all sorts of costly wares, which they had robbed from the Celtic lands and from the Phoenician ships.
Because we ourselves had no ships, I gave them able horses and four armed runners to (give to) Friso.
For at Staveren and along the Alderga, there were the best warships, made of hard oaken wood which no rot comes upon.[40]
While the seafighters stayed with me, were some Jutes sailed to Texland and thence were they directed to Friso.
The Zeelanders had stolen many of their stoutest boys, they must row upon their benches, and of their stoutest daughters to thereby heget children.
The great Jutes might not defend against it, because they hadn't not no good weapons.
When they had told of their suffering and thereover many words were exchanged, Friso asked whether they had no good harbours in their region.
O yes, answered they, one of the best ones, one shaped by Wr-alda.[45]
It is just like your beer crock there, the neck is narrow, though in the belly can well a thousand barges lie, but we haven't no burgh nor burgh weapons, to keep the pirate ships out of there.
Then must you make one, said Friso.
Good advice, answered the Jutes, but we haven't no tradesmen nor building tools, we are all fishers and beachcombers.

The others are drowned or flown to the highlands.
While they thus talked, came my messengers with Zeelander gentlemen to his court.[50]
Here must be revealed how Friso wist to cheat everyone to the pleasure of both parties and to the profit of his own goal.
To the Zeelanders, he promised, they should have fifty ships yearly, of set measurements and for a fixed sum of money, ready with iron chains and cross-bows and also the full rigging for warships as it be needed and useful for warships, but the Jutes should leave them in peace, and all the folk that belong to Frya's children.
Yea he would do more, he would invite all our seafighters that they should fight and rob with him.
When the Zeelanders were away, then let he forty old ships be laden with burgh weapons, wood, bricks, carpenters, brickmasons and smiths so as to build a burgh with them.
Witto, that is Witte's son, sent he with them to oversee.[55]
What went on there, isn't told to me, but so much is revealed to me, on both sides of the harbourmouth is a stronghold built, therein are folk encamped who Friso took out of the Saxonmarks.
Witto has courted Siuchthirte and taken her to be his wife.
Wilhem, thus was her dad called, he was first Alderman of the Jutes, that is first Graveman or Grave.
Wilhem died shortly thereafter and Witto is chosen in his stead.

First Authored by: Konered around 263 BC

Written into the book by: Konered after 263 BC

Events described: Before 263 BC

The writings of Konered about Friso and mothers sons and fathers sons

How Friso did further [1]
From his first wife had he two brothers-in-law, who were very brave.
Hetto, that is “hot”, the youngest sent he as emissary to Kattaburgh which lies deep in the Saxonmarks.
He had received, from Friso, seven horses besides his own, laden with costly things, robbed by seafighters.
By every horse were two seafighters and two young riders, clad in rich clothes and money in their purses.[5]
Even as he sent Hetto to Kattaburgh, sent he Bruno, that is brown the other brother-in-law to Mannagarda wrda, Mannagarda wrda is earlier in this book written Mannagarda forda, but that is mistaken.
All riches which they had with them were, according to circumstances, sent away to princes and princesses and to chosen maidens.
Came then his knaves to the taproom to dance with the youngfolk, so let they baskets with spicebread and kegs or barrels of the best beer come.
After this mission let he ever young folk travel over the Saxon-marks, who all had money in their purses and all brought presents and gifts with them, and they parted unencumbered of their wealth.
When it now happened that the Saxon youths looked enviously on, then smiled they kindly and said, if you dare to fight the common foe, so canst thou give thy bride much richer gifts and yet spend like a prince.[10]
Both brothers-in-law are betrothed to daughters of famous princes, and afterwards came the Saxon youths and maidens by whole troops, down the Flymeer.
The burghmaids and the old maids who yet wist of their former greatness, inclined not over toward Friso’s under-taking, therefore they said nothing good about him.
But Friso cleverer than they, let them gab.
But the young maids bound he to his cause with golden fingers.
They said all about, we no longer have any more Mother, but that comes thence, that we are of age.[15]
A king suits us today, so that we win back our land, which the Mothers have lost through their carelessness.
Further said they, always to Frya’s child is freedom given, to let his voice be heard before it is decided at the election of a prince, but should it come to be that ye choose yourselves again a king, so will I thus speak my mind.

By all what I may observe, so is Friso thereto chosen through Wralda, for he has wonderfully led him hither.
Friso wot the tricks of the Gauls whose speech he speaks, he can thus watch against their deceptions.
Then is there also yet a wit to reflect upon, which grave should one choose to be king, without that the other become envious of him.
All sorts of talk is spoken by the young maids, but the old maids although few in number, tapped their speech from another keg.
They spoke always and to everyone: Friso, said they, does as the spiders do, at night spins he nets to all sides and by day beguiles he therein his unwary friends.
Friso says that he might not suffer no priests nor strange princes, but I say, he may not abide no one but himself.
Therefore will he not allow that the burgh Stavia be built up again.
Therefore will he have no Mother again.
Today is he your advice giver, but tomorrow will he your king, so that he may reign over you all.
In the bosom of the folk are two parties emerged.
The old and poor would have a Mother again, but the youngfolk, who were full of contention, would have a dad or king.
The first called themselves mother's sons were of no account, for because there were many ships being made, was there a surplus for shipwrights, smiths, sailmakers, ropemakers and for all other tradesmen.
Moreover brought the seafighters all sorts of baubles with them.
Thereof had the wives pleasure, and thereof had all their kinsfolk pleasure and all their friends and acquaintances.
When Friso had held house for forty years at Staveren, he died.
Through his travail had he brought many states back together, though if we be the better therefore, can I not prove.
Of all Graves who were before him was there none so famous as Friso had been.
Though so as I earlier said, the young maids spoke his praise, while the old maids did everything to blame him and to make him hateful to all people.
Now could the old maids well not hinder him therewith in his undertakings, but they have, with their clamour, effected so much that he died without becoming king.

First Authored by: Wiljo after 295 BC

Written into the book by: Wiljo after 295 BC

Events described: After 295 BC

Wiljo from the Saxonmarks

Frethorik, my husband is become 63 years old.[1]
In a hundred and eight years is he the first of his family who has died peacefully, all others are succumbed to blows, therefore that all fought with their own and foreign people for right and duty.
My name is Wil-io, I am the maid who traveled home with him from the Saxonmarks.
Through talk and association came it out that we were both from Adela's folk, then came love and afterwards are we become man and wife.
He has given me five children, 2 sons and three daughters.[5]
Konered thus is my first called, Hachgana my second, my eldest daughter is called Adela, the other Frulik and the youngest Nocht.
When I traveled to the Saxonmarks, have I written three books.
The book of songs, of tales, and the Hellenia book.
I write this so that one might not think that they are by Apollania;
I have had much trouble thereover and will thus also have the honour.[10]
Also have I done more, when Gosa Makonta was fallen, whose goodness and clear sight is become proverb,
then am I gone to Texland in order to copy the scripture over, which she had left behind, and when the last will of Frana was found and the remaining writings of Dela, I have done that one more time.

First Authored by: Konered around 263 BC

Written into the book by: Konered around 263 BC

Events described: Before 263 BC

The writings of Konered Canals and Dyke

The Writing of Konered [1]
My forbears have written this book in succession.
This will I above all do, because there is no burgh left in my city, wherein the events are written up as before.
My name is Konered, my dad's name was Frethorik, my mom's name Wiliow.
After dad's death am I chosen to be his successor, when I told (was aged) fifty years, one chose me to be first grave.[5]
My dad has written how the Lindaoorden and Liudgaarden are wasted.
Lindahem is yet gone, the Lindaoorden partially, the northern Liudgaarden are buried by the salt sea.
The foaming brine swallows the ramparts of the burgh.
As dad has reported, so are the harbourless people gone hence and have built little houses inside the ring-dike of the burgh.
Therefore is that roundeal now called Liudwerd.[10]
The seamen say Liuwerd, but that is weak speech.
In my youth was the other land, that lay beyond the dike, all mudy and broken.
But Frya's folk is awake and industrious, they become neither tired nor weary, because their goal leads to the best.
Though digging ditches and making coastal dikes of the dirt which came out of ditches, so have we again built a good home outside of the dike, which in the shape of a hoof, measures three poles eastward, three poles southward and three poles westward.[15]
Today are we busy driving piles to acquire a harbour and presently to shelter our dike.
When it is ready so shall we send out seamen.
In my youth stood it every which way, but today are the cottages all houses which stand in rows.
Loss and failure which were slipped in with poverty, are driven out through industry.
Hence may all mankind learn that Wralda and All-father, feeds all his creatures, provided that they keep courage and will humanely help each other.[20]

First Authored by: Konered around 263 BC

Written into the book by: Konered around 263 BC

Events described: Before 263 BC

The writings of Konered about Adel and Ifkia

Now will I write about Adel, his son.[1]
Friso, who had learned our history out of the book of the Adellings, has done everything to win their friendship.
His first son, which he won by Swethirte his wife, has he that hour called Adel.
And although he struggled with all his might, to neither build a burgh nor to restore one, however sent he his son Adel to the burgh at Texland so that he might become acquainted, with all which belongs to our laws, speech and customs.
When Adel told twenty years of age, Friso let him come to his own school, and when he was graduated there, he let him travel through all states.[5]
Adel was an affable young gentleman, in his travels has he won many friends.
Thence is it come to be that the folk has called him Atha-rik (friend-rich), something which came to suit him so well afterwards, for when his dad was fallen, he (Adel) remained in his stead without that another grave came to be spoken of during the election.
While Adel was in study at Texland, was there as well an all lovely maid in upon the burgh.
She came from out of the Saxonmarks, from out of the state which is called Suoabaland, therefore was she called Suobene at Texland, although her name was Ifka.
Adel had fallen in love with her and she loved Adel, but his dad bade him he should yet wait.[10]
Adel was obedient but as soon as his dad was dead and he established, sent he that hour messengers to Berth-holda, her dad to ask if he might have his daughter as wife.
Berth-holda was a prince of uncorrupted morality, he had sent Ifka to Texland for instruction in the hope that she should once be chosen burghmaid in his own land.
However, he had become acquainted with their mutual desire, therefore he went and gave them his blessing.
Ifka was a capable Frya's.
For so far as I have been acquainted with her, has she always worked and wrought so that Frya's children might again come under self-government and in one federation.[15]
To get the people on her side, has she travelled off with her husband, from her dad, through the Saxonmarks and forth to Gertmannia so had the Gertmen called their state, which they acquired through Gosa's efforts.
Thence went they to the Denmarks.
From the Denmarks went they by ship to Texland.
From Tex-land went they to Westflyland and so along the sea hence to Walhallagara.

From Walhallagara bore they along the south Rhine, until they, with great fear, came above the Rhine by the Marsata whereof our Appollania has written.[20]
When they had been there for a while, went they again to the low ground.
When they were now going down to the lowlands for a time, until they came to a district of the old burgh Aken, are there unwatched four servants murdered and naked unclothed.
They were come a little bit in the rear.
My brother, who was always at hand, had often forbidden them, though they hadn't nought obeyed.
The bandits who had done it were Germans who today dared come over the Rhine to murder and to rob.[25]
The Germans are bannished and escaped Frya's children, but their wives have they reft from the Tartars.
The Tartar is a brown Finda's folk, thus called because the fight in defiance (UTTARTA) of everyone.
They are all riders and robbers.
From this are the Germans also become bloodthirsty.
The Germans who had done the wickedness, call themselves Frya or Franks.[30]
here were, said my brother, red, white and brown among them.
They that were red or brown dye their hair white with lime water.
When afterwards their countenances remain in truth brown, they thusly become all the loathsomer thereby.
Even as Appolania, regarded they afterwards Lydasburgh and the Alderga.
Thence traveled they over Staveren's regions around by their people.[35]
So amiably had they presented themselves that the people would always keep them.
Three months later sent Adel messengers to all the friends he had won and let them be invited that they should send enlightened people to him in the Lovemonth.

First Authored by: Konered around 263 BC

Written into the book by: Konered around 263 BC

Events described: Before 263 BC

The writings of Konered on Purity of Language Schools and Friendship

(Here has the recorder, Heddo oera Linda turned one leaf too many, and thereby leaped over two pages.) [1]
His wife, said he who had been maid at Texland, had thence received many records, which are not written in the book of the Adelings.
From these writings had Gosa included one in her last will, which must be made open by the eldest maid, Alberthe, as soon as Friso was dead.

Here is the Writing with Gosa's advice

When Wralda gave child to the mothers of the human race, then laid he speech upon all tongues and upon all lips.
This gift had Wralda given to the people, so that they might make understandable to each other, what one must avoid and what one must seek in order to find happiness and to keep it in all eternity.[5]
Wralda is wise and good and all far-seeing.
Afterwards he now wist, that happiness and bliss must flee from earth, if evil may deceive virtue, so has he bound a justifying characteristic fast to the speech.
This characteristic is laid therein that one may therewith tell no lies, nor speak deceptive words without stammering or blushing, whereby one can at once recognise the evil of the heart.
After our language was thus dedicated to joy and bliss, and thus guarded against the bad inclinations, therefore is it with all right called god's speech (the speech of good), and all those who hold it in honour, have honour thence.
Then what happened.[10]
As soon as there emerged deception among our half-sisters and half-brothers, who pose themselves as god's servants, is that become otherwise.
The deceptive priests and the badnatured princes, who always conspired together, would live according to whim and do without god's laws.
In their wickedness went they hence and have created other languages, so that they might speak secretly in the presence of all others, of evil things and all unworthy things, without that either stammering might betray them or blushing defile their countenance.
But what is borne out.
Even as blithely as the seed of good vegetables arise out from under the ground, which are openly sown by good people in the bright day, even as blithely brings time the harmful plants to the light, which are sown by evil people in secret and by darkness.[15]

The lewd maidens and unmanly boys, who whored with the foul priests and princes, allured their lovers to the new speech, thereby are they come forth among the nations, so that they have gladly forgotten god's speech.
Wilt thou now wit what is become thereof.
Now neither stammering nor countenance betray their evil designs, now is virtue fled fromoutof their midst, wisdom has followed and freedom is gone with them, harmony is nowhere to be found and strife has taken its place, love is flown and whoredom sits with envy at the table, and where earlier justice reigned, rules now the sword.
All are become slaves, the people of their masters, the masters of their envy, evil lust and greed.
Had they now invented but one speech, then would it be yet possible that it might have gone a little well.[20]
But they have devised as many languages as there are states.
Thereby may one folk understand the other folk even as little as the cow understands the dog and the wolf understands the sheep.
This might the seamen attest.
Though thence is it now come away, that all slave folks regard each other as other (foreign) people, and that is as punishment for their unreasoning and audacity, to have to make war on and fight one another until all are destroyed.
Here is now my advice.[25]
Art thou so desirous that thou wilt alone inherit the earth, thus aughtest thou never more to let no other speech come over thy lips than god's speech, and that aughtest thou to use, until thine own speech remains free of outland-ish sounds.
Wilt thou that some of Lyda's children and of Finda's abide, so do thou even likewise.
The speech of the East Skenlanders is degenerated through the foul Magyars;
the speech of the Celtic followers is corrupted by the filthy Gauls.
Now are we so generous as to take the Hellenia followers again into our midst, but I have reservations and am sorely worried, that they shall repay our generosity with the degeneracy of our pure speech.[30]
Much have we withdrawn, but of all the burghs, which through bad times are overwhelmed, has Earth kept Fryasburgh unharmed;
also may I thereby report that Frya's or god's speech is even kept unharmed here.
Here at Texland must one thus found schools, of all states which hold with the old morals, must young folk be sent hence, after which might those who were educated there help the others who abide at home.
If the other folk buy iron wares from thee and with thee speak and bargain so must they return to god's speech.
If they learn god's speech, so shall the words being free and right come into them, in their brain shall it then begin to glimmer and glare so that all turns to flame.[35]
This flame shall rend all bad princes asunder and all hypocritical and filthy priests.
The near and foreign emissaries had pleasure from that writing though there came no schools.

Schools and Friendship
Then founded Adel himself schools, after him did the other princes likewise.
Yearly went Adel and Ifka to observe the schools.[40]
Found they among the natives happy ones who bore each other friendship, so let both great joy be shown.

Had some of the blessed sworn each other friendship, so let they all people come to one another, with great stateliness let they their names be written in a book, through which, the book is called the book of friendship, after that was a festival held.
All these practices were done in order to tie the separated branches of Frya's stem back together. But the maids who were envious of Adel and Ifka said, that he did it for naught else than for a good reputation and gradually to rule over another's state.

4.13 The writings of Konereds Successor Beden

First Authored by: Beden before 263 BC

Written into the book by: Beden before 263 BC

Events described: Before 263 BC

Konereds Successor Beden

The Writing of Beden
My name is Beden, Hachgana's son. Konred, my uncle, was never married and also died childless.[1]
Me has one chosen in his stead.
Adel, the third king of this name, has approved the choice, provided that I would acknowledge him as my master.
Besides the full inheritance of my uncle, has he given me a plot of ground which was piled upon my inheritance, under the condition that I thereupon should place people who should never his people…
Here twenty leaves (perhaps 100 more) are missing from the manuscript wherein Beden has written about King Adel III.(Called by our chroniclers, Ubbo.)[5]

4.14 Beden on the letter of Rika the oldmaid

First Authored by: Rika around 263 BC

Written into the book by: Beden around 263 BC

Events described: Around 263 BC

Beden on the Letter of Rika the Oldmaid

Letter of Rika the Oldmaid, read at Staveren at the Yulefest[1]
Ye all whose forbears came here with Friso, my greeting to you.
Thus ye think, ye are unguilty of idolatry.
Thereof will I not speak today, but today will I show you a failure, which is little better.
Ye wit it or ye wit it not how Wralda has a thousand glorious names, though ye all wit it that he is called Allfather (all-feeder), because all came out of him and grows to feed his creatures.[5]
Tis true, that Earth was betimes also called All-feeder, for she bears all fruits and nuts, wherewith man and beast feed themselves.
Though she shouldn't no fruit nor nuts not bear, if Wralda gave her no strength.
Also women who let their child suckle on their breasts, are called feeders.
Though if Wralda gave them no milk, so should the child find no profit there.
So that by conclusion of reason, Wralda alone remains feeder.[10]
That Earth betimes was called All-feeder, and a mom, feeder, can be done yet through a turn (of phrase), but that a man let himself be called feeder (father) because he may be a dad, that argues against all reason.
Though I wot whence this foolishness comes.
Hark here, it comes from our enemies, and wheresoever it is followed, so shall ye thereby become slaves to the distress of Frya and to punish your pride.
I shall inform you how it is gone with the slave folk, thereafter may ye learn.
The pompous kings who live according to whim, stick Wralda after the crown, out of envy that Wralda is called All-feeder, so would they be called feeders of the folk.[15]
Now wot all mankind that a king wields no power over growth, and that his feeding was brought him by the folk, but nonetheless would they persist in their audacity.
So that they might come to their goal, were they at first not satisfied with free gifts, but they have imposed a tribute on the folk.
For the treasure, which came thereof, they hired foreign soldiers, whom they put about their courts.
Furthermore took they as many wives as they desired, and the lesser princes and lords did likewise.
When strife and conflict afterwards slipped into the households and complaints therefore came, then have they said, every man is the feeder of his household, therefore shall he be thereover boss and also judge.[20]
Then came arbitrariness and even as the men ruled over the households, thus went the kings to do over their states and folk.

When the kings had brought it so far, that they were called fathers of the folk, then they went and had images after their shapes made, they ordered these images put into the churches next to the images of the gods, and anyone who would not bow before them was killed or put in chains.
Your forebears have gone about with the pompous princes, thence have they learned this nonsense.
Though not only that some of your men make themselves guilty of title theft, also must I complain about many of your wives.
Be there men found among you, who will be on a level with Wr-alda, where are women found among you, who do it with Frya.[25]
Because they have borne child, they let themselves be called mother.
However, they forget, that Frya bore child without the intercourse of a man.
Yea not only will they rob Frya and the honoured mothers of their glorious names, whereto they might not so aspire, they do likewise with the titles of their equals.
There are women who let themselves be called ladies, although they wit that this name belongs only to princes' wives.
Also let they their daughters be called maids, despite which they wit, that no girl may be so called, unless she belongs to a burgh.[30]
Ye all ween that ye become better through the theft of titles, though ye all forget that envy glews itself thereto and that every evil sows its own punishment-switch.
Turn ye not back, so shall time give it growth so strong that one may see no end thereof.
Your posterity shall therewith be beaten, they shall not grasp whence the blows came.
But although ye build the maids no burghs and trust in fate, there shall, however, some remain, they shall come from out of the woods and caves, they shall show your posterity that they are guilty of wilfulness.
Then shall one curse you, your ghosts shall rise frightened from their graves, they shall call on Wr-alda, Frya and her maids, though no one shall thus make it any better, before the yule enters upon another cycle, but that shall first happen when three thousand years are expired after this century.[35]
End of Rika's letter.
Here ended the writings of Beeden.

(In the manuscript, three leaves are missing.
The broken off beginning words of the following demonstrate, that the beginning of the following writing is lost, and therewith also the indication of the name of the writer, who can be proven to be a son or grandson of Beeden.
— comment of Dr.J.G.Ottema).[40]

4.15 King Askar Time for yoke and Sward, Tales of Britain Scottish folk, Near Greeces and Phonecians

First Authored by: Son or grandson of Beden around 50 BC

Written into the book by: Son or grandson of Beden around 50 BC

Events described: Around 50 BC

In the manuscript, three leaves are missing.
The broken off beginning words of the following demonstrate, that the beginning of the following writing is lost, and therewith also the indication of the name of the writer, who can be proven to be a son or grandson of Beeden.
— comment of Dr.J.G.Ottema).

King Askar Time for yoke and Sward, Tales of Britain Scottish folk, Near Greeces and Phonecians

… therefore will I first write about Black Adel.[1]
Black Adel was the fourth king after Friso.
In his youth has he studied at Texland, afterwards has he studied at Staveren, and forth has he travelled throughout all states.
When he was four and twenty years old, has his dad arranged it that he was chosen to be Asega-Askar.
Once he was asker, asked he always for the benefit of the poor.[5]
The rich, said he, practice enough unright things by means of their money, therefore aught we to take care that the poor are looked after by us.
Through these and other pronouncements was he the friend of the poor and the dread of the rich.
So far is it come that his dad saw through his eyes.
When his dad was dead, and he ascended the throne, then would he hold his office even as well as the kings of the East are wont to do.
The rich would not abide that but now leaped all other folk together, and the rich were glad that they came away from the meeting unscathed.[10]
From then on, heard one never any more talk of equal right.
He persecuted the rich and flattered the poor, with whose help he demanded all purses upon which he had recokoned.
King Askar, as he was always named, was nearly seven earthfeet tall, so great as his figure was also his strength.
He had a bright understanding, so that he understood all, that was spoken of, though in his deeds might one sense no wisdom.
Along with a beautiful countenance had he a glib tongue, but yet blacker than his hair is his soul to be found.[15]
When he was king for a year, obliged he all youths of his state, they should yearly come to camp and there make seeming warfare (manuvers).
At first had he trouble therewith, but at last became it so fashionable, that old and young out of all regions came to ask whether they might participate.
When he had brought it thus far, he let war schools be founded.

The rich came to complain and said that their children now learned neither to read nor to write.
Askar answered it not, but when manuvers again were held, went he to stand upon a high place, and quoth loudly.
The rich are come to me to complain, that their youths neither learn to read nor to write, I haven't thereupon said nothing, though here will I speak my mind, and let the general assembly decide.
When everyone now looked curiously up towards him, said he further, according to my understanding must one today leave the reading and writing to the maids and old lights.
I will speak no ill of our forbears, I will only say, during the times which were so ardently revered by some, have the burghmaids brought conflict into our land, and the Mothers before and after could not drive the conflict back out of the land.
Yet worse, while they chattered and talked over needless customs, are the Gauls come and have robbed all our beautiful southern lands.
Nowadays are they all come over the Scheldt with our degenerate brothers and their mercenaries, with us rests thus to choose between the bearing of the yoke or the sword.
If we will remain free, so should the youths leave reading and writing alone for now and instead of playing idle games in their fellowships, must they play with the sword and spear.
If we are in all parts trained, and the youths big enough to wear helmet and shield and to handle weapons, then shall I throw myself, with your help, upon the enemy.
The Gaulsmay then write the defeat of their helpers and mercenaries upon our fields with blood, which drips out of their wounds.
Have we once driven the foe out before us, so must we therewith go forth, until there are no more Gauls nor Slavs nor Tartars to be driven from Frya's legacy.
That's right, cried the majority and the rich dared not open their mouths.
This address had he surely contrived and ordered transcribed, for on the evening of the same day were the copies there of well in twenty hands, and they were all alike.
Afterwards commanded he the shipwrights, they should make double stems whereupon one might fasten a steel cross-bow.
He who remained derelict herein was fined.
If one could swear that he possessed no means, then must the rich of the town pay it.
Today shall one see whereupon all this bother has proceded.

Tales of Britain Scottish folk Near Greeces and Phonecians

On the north end of Britain which is full of high mountains, there reside a Scottish folk, of which the majority sprout from Frya's blood, of which a part are Kaltana followers (Celts), of which the other part are Britains and exiles, who fled thither gradually with time, out of the tin mines.
Those who came out of the tin mines have altogether foreign wives of a foreign race.
They are under the authority of the Gauls, their weapons are wooden bows and arrows with points of stag horn and flint.
Their houses are of sod and straw and some dwell in caves in the mountains.
Sheep which they have stolen is their only wealth.
Among the descendants of the Kaltana followers have some yet iron weapons, which they have inherited from their forebears.
In order now to be well understood, must I let my telling about the Scottish folk rest and write a wit about the near Greeces (Italy).
The near Greeces have heretofore belonged to us alone, but since the unfavourable times have also the descendants of Lyda and Finda settled themselves down, from the latter came a whole heap from Troy.

Troy was thus a city called, which the folk of the far Greeces (Greece) have taken in and ruined.
When the Trojans were nestled into the near Greeces, then have they built, with time and industry, a strong city with walls and burghs, called Rome which is room.
When that was done, had that folk made itself master of the whole land through guile and force.
The folk which dwelt on the southside of the Mediterranean, is for the most part Phoenicians.
The Phoenicians are a bastard folk, they are of Frya's blood and of Finda's blood and of Lyda's blood.
The folk of Lyda are there as slaves, but through the adultery of the women have these black folk made bastards of all other folk and coloured them brown.
This folk and them of Rome fought steadily for the mastery of the Mediterranean.
Furthermore, them of Rome who live in enmity with the Phoenicians and their priests, who will alone rule a whole empire over the earth, would not see (were loath to see) the Gauls.
At first have they taken Marseilles from the Phoenicians, thereafter are thousands of Gauls moved to north Britain.
Shortly later was the foremost of the Gauls set upon the burgh which is called Kerenak that is horn, whence he gave his commands to all others Gauls.
Also was all their gold brought together.
Keren hern or Kerenak is a stone burgh, which belonged to Kalta.
Therefore would the maids of the descendants of the Kaltana followers have the burgh back.
Thus was through the enmity of the maids and the Gauls, feuding and strife come over the land with murder and fire.
Our seamen came there often to fetch wool, which they traded for prepared hides and linen.
Askar had often been with them;
in secret had he closed a friendship with the maids and with some of the princes, and bound himself to chase the Gauls out of Kerenak.
When he thereafter returned gave he the princes and most warlike men iron helmets and steel bows.
Warfare was come with him and shortly afterwards flowed streams of blood down by the slopes of the mountains.
When Askar thought, that the chance lay before him, went he hence with forty ships and took Kerenak and the foremost of the Gauls with all his gold.
The folk with whom he had fought against the soldiers of the Gauls, had he lured out of the Saxonmarks with promises of great plunder and booty.
Thus was nothing left to the Gauls.
Afterwards took he two islands as safe keeping for his ships, and whence he later went out to rob all Phoenician ships and cities which he could approach.
When he came back brought he with him six hundred of the stoutest youths of the Scottish highlanders.
He said that they were given him as hostages, until he might be sure that the parents should remain true to him, but it was a falsehood, he held them as bodyguards at his court, where they daily got lessons in riding and in the handling of all kinds of weapons.
The Denmarkers who, for a long time, proudly called themselves seafighters above all other seamen, had not as soon heard of Askar's glorious deeds, when they became envious thereof, so that they would bring war over sea and over his lands.
See here how he managed to avoid war.

First Authored by: Son or grandson of Beden around 50 BC

Written into the book by: Son or grandson of Beden around 50 BC

Events described: Around 50 BC

Reintas Dream, Reinta and Askar

Among the ruins of the destroyed burgh Stavia was yet a shrewd burghmaid with some other burghmaids residing.[1]
Her name was Reintia and there went out great acclaim of her wisdom.
This maid offered Askar her help under the stipulation, that Askar should order the burgh Stavia built up again.
When he had bound himself thereto, went Reintia with three maids to Hals (Holstein), at night went she travelling and, by day, spoke she upon all market places and within all socieites.
Wralda, said she, had called her through thunder, that all Frya's folk must become friends, like sister and brother united, otherwise should Finda's folk come and hew them away from the earth.[5]
After the thunder were Frya's seven watch-maids appearing to her in a dream, seven nights after each other.
They had said that disaster hangs above Frya's land with yoke and chains about it.
Therefore must all folk who are sprouted out of Frya, throw away their last names and call themselves only Frya's children or folk.
Forth must everyone arise and drive the Finda's folk from Frya's inheritance.
If they won't do that, so shall they get slave bonds, also shall the foreign lords abuse their children and let them be flogged, until the blood soaks into your graves, then shall the ghosts of your forbears come to awaken you and scold your cowardice and carelessness.[10]
The stupid folk which through the influence of the Magyars was already wont to such foolishness, believed all that she said and the mothers clamped their children against their breasts.
When Reintia had brought the king of Hals and all other persons to agreement, sent she messengers to Askar and the same day along the Baltic sea.
Then went she by the Lithuanians (HLITH-HAWAR: face hewers), thus called because they hew their foes ever on the face.
The Lithuanians are fugitives and exiles of our own folk who reside in the Germanies and wander about.
Their wives have they most altogether robbed from the Tartars.[15]
The Tartars are part of Finda's race and thus called by the Germans because they never want peace but ALWAYS BY NATURE, (ALTI UT ARTA) to fight people.

After two years were up, came she along the Rhine to home.
To the Germans had she presented herself as Mother, and said, that they might come back as free and frank people; but then must they go over the Rhine and chase the Gaul followers out of Frya's southern lands.
When they did that, then should her king Askar go over the Scheldt and there conquer that land.[20]
Among the Germans are many bad practices slipped in, but there are also many of our customs remaining.
Thereby have they yet maids who teach the children and give the old advice.
At the beginning were they distrustful of Reintia, but at last was she followed by them and in every way worshipped, where it was useful and needed.

Reinta and Askar
As soon as Askar preceived from Reintia's messengers how the Jutes were inclined, sent he that hour messengers of his own to the king of Hals.[25]
The ship, wherewith the messengers went, was laden with women's jewelery, and there was also a golden shield, whereupon Askar's visage was artfully depicted.
These emissaries must ask whether Askar might have the kings daughter Frethogunsta for his wife.
Frethogunsta came a year later to Staveren, among her followers was also a Magy, for the Jutes were long since corrupt.
Shortly after Askar was wed to Frethogunsta, was there a church built at Staveren, in the church were evil godlike images put, with clothes wrought through with gold.
Also is it thus asserted that Askar at night and offtimes with Frethogunsta bowed before them.[30]
But so much is sure, the burgh at Staveren was not built up again.
Reintia had come back, and went bitterly to the Prontlik, the Mother at Texland, to complain.
Prontlik sent messengers everywhere who announced, Askar is given over to idolatry.
Askar did as if he noticed it not, but without warning came there a fleet out of Hals.
At night were the maids driven out of the burgh, and in the morning could one see of the burgh only a glowing heap.[35]
Prontlik and Reintia came to me for shelter.
When I thought over the matter afterwards, it came to me, that it could do badly for my state.
Therefore have we thought a scheme together, which must profit us all.
See here how we have proceeded.
In the middle of the Kriklwood to the east of Liudwerd lies our refuge or keep, which one can only reach along wandering paths.[40]
On this burgh had I long since placed young guards, who all had a loathing of Askar, and kept all others from there.
Now was it come so far with us that many women and also men talked of spooks, white women and wizards, as the Denmarkers.
Askar had turned all their foolishness to his profit and that would we now do to our profit.
On a gloomy night brought I the maids to the burgh and thereafter went they with their maidservants, to haunt along the winding paths, wrapped in white clothes, so that thus no person more dare come.
When Askar thought that he had hand room (free reign), let he the Magyar, under all kinds of names, wander throughout his states and aside from Grenega and aside from my state weren't they nowhere not resisted.[45]

After Askar was thusly federated with the Jutes and the other Denmarkers, went they together to rob; though that hadn’t borne no good fruits.
They brought all sorts of foreign treasures home.
But just for that wouldn’t the young folk learn no trade, nor work upon the fields, so that they at last must take slaves.
But that was completely against Wralda’s will and against Frya’s advice, therefore could the punishment not be left behind.

First Authored by: Son or grandson of Beden around 50 BC

Written into the book by: Son or grandson of Beden around 50 BC

Events described: Around 50 BC

See here how the punishment is come, Askar Gaols Franks and Magyars

See here how the punishment is come.[1]
Once had they together conquered a whole fleet, it came out of the Mediterranean Sea.
This fleet was laden down with purple clothes and other fineries, which came out of Phoenicia.
The weak folk of the fleet were set ashore to the south of the Seine, but the stout folk were kept that they must serve as slaves.
The most beautiful were kept to abide on land and the loathsomest and blackest were kept on board to row.[5]
On the Fly was the purse dealt out, but without their witting was the punishment also dealt out.
Of the persons placed upon the foreign ships, were six dead from stomach-ache.
One thought that the food and drink were poisoned, therefore were all dumped overboard.
But stomach-ache remained and always, where slaves or goods came, came also stomach-ache within.
The Saxons brought it over their marches, with the Jutes travelled it to Skenland and along the coast to the Baltic Sea, with Askar's seamen travelled it to Britain.[10]
We and those of Grenega let no goods nor people come over our boarders and therefore remained we free of the stomach-ache.
How many people the stomach-ache has taken away, wot I not to write, but Prontlik who afterwards heard it from the other maids, has informed me, that Askar has helped a thousand times more free people out of his states than he has brought foul slaves in.

Askar Gaols Franks and Magyars

When the pestilence was passed for good, came Germans who had become free, toward the Rhine, but Askar would not stand on a level with the princes of that bastard folk.
He would not allow that they should name themselves Frya's children as Reintia had offered.[15]
The one folk came quite far way out of the Southeast, they called themselves Allemanna.
This name had they given themselves, for they yet without wives wandered about in the woods as exiles.
Later have they stolen wives from the slave folk, even as the Lithanians, but they have kept their name.

The other folk, that wandered about nearer (to us), call themselves Franks, not because they were free, but thus that their first king had been called Frank, who had made himself into a hereditary king with help from corrupt maids.
The folk which bordered on him, called themselves Thioth's sons, that is folk's sons, they had remained free people, accordingly they would never recognise a king or prince nor master, other than one who was chosen by common will in the general assembly.[20]
Askar had already heard from Reintia, that the German princes were most always in enmity and feuding with each other.
Now he proposed to them, they should choose a duke from his folk, because he was afraid, so he said, that they should fight with each other for mastery.
Also said he that his princes could speak with the Gauls.
That, said he, was also the opinion of the Mother.
When the princes of the Germans came together, and after thrice seven days chose they Alrik as duke.[25]
Alrik was Askar's nephew, he gave him two hundred Scots and a hundred of the stoutest Saxons withal as a bodyguard.
The princes must send thrice seven of their sons to Staveren as guarantee of their troth.
Until now was everything done according to his wish, but when one should travel over the Rhine, wouldn't the king of the Franks not stand under Alriks command.
Thereby leaped everything into a tizz.
Askar who believed that all went well, landed with his ships on the other side of the Scheldt, but there was one long enlightened as to his coming and on his guard.[30]
They had to flee as soon as they were come, and Askar himself was taken.
The Gauls wist not whom they had captured, and afterwards was he exchanged for a high Gaul, whom Askar's folk had brought with them.
While all that happened, ran the Magyar yet bolder than before hence over our neighbours' lands.
By Egmond where before the burgh Forana had stood, ordered they a church built yet greater and richer than Askar had done at Staveren.
Afterwards said they that Askar had lost the cause against the Gauls, because the folk would not believe that Wodin would help them, and that they therefore would not pray to him.[35]
Forth went they hence and abducted young children which they kept with them and brought them up in the secrets of their corrupt lore.
Were there people who….
(The rest is missing.)

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Okke my Son, These books must you guard with body and soul.

They encompass the history of all of us folk and of all of our forbears.

Last year, I saved them from a flood as well as thee and thy mother.

However, they had become wet; thusly they went rotten afterwards.

In order not to lose them, I transcribed them on foreign paper.

So, wherever thou inheritest them, must thou also copy them.

Thy children likewise so that they may never come away.

Written at Liuwert, the threethousand, fourhundred and nine and fortieth year after Atland sank.

That is, after the Christian reckoning, the twelvehundred six and fiftieth year.

Hiddo, surnamed orea Linda - Watch!

Dear inheritors, for our dear forbears' sake and for our dear freedom's sake, a thousand times bid I to you.

Oh dear ones, let not the eye of a pope-cap never over this scrip- ture no way.

They speak sweet words but they undermine, unnoticed, all of what concerns us Frisians.

To win rich provender, they conspire with popish kings.

These wit that we are their greatest enemies, for we dare to speak to their people of freedom, right and princely duties.

There- fore, they have destroyed all which comes from our forbears and which yet remains of our old customs.

Oh dear ones, I have been with them at court.

If Wralda will suffer and allow, and if we will not make ourselves strong, they will destroy us altogether.

Written at Liuwert, eighthundred and three years after Christ's begetting.

Liko surnamed ovira Linda

Bad circumstances and Adelas Advice [1]

Thirty years after the day that the folksmother was murdered by the highest Magy, circumstances were bad.

All states that lie on the other side of the Weser were cut off from us and came under the authority of the Magy and it was feared that they should become powerful over all the land.

To ward against that ill luck, a general meeting was called where were gathered all menfolk who stood in good standing with the maidens.

Then after more than three days had thus expired, all the council was in a tizz and all as they were at their coming.[5]

Adelas Advice

Thereupon, Adela answered and quoth: You all wit that I have been Burghmaid for three years and you wit that I was chosen to be Mother and also that I never wanted to be a Mother for I wished Apol to be my own.

Though what you wit not is that I have followed all happenings even as if I really had been Folksmother.

I have steadily traveled back and forth, looking at what thus happened.

Thereby are many things laid bare to me of which others know not.[10]

You have yesterday said that our kinsmen on the other side of the Weser were cowardly and slovenly.

Though I may say to you that the Magy has not won a precinct through the power of his weapons but only through the evil and, yet more, through the rapacity of their dukes and athels.

Frya has said that we should not let any unfree people live with us.

But what have they done? They have closely followed the way of our foes.

For, instead of killing their prisoners or letting them go free, they have scorned Frya's advice and made them to slaves.[15]

Because they so did, Frya no longer made watch over them.

They have taken another's freedom and that is the reason that they have lost their own.

Though that is all known to yourselves.

But I will tell to you how they, by degrees, ended up so low.

The wives of the Finns bear children.[20]

These grow up with our free children.

Sometimes, they would frolic and yell with them if they were together with them at the hearth.

There heard they, with lust, the misleading Finnish sagas for they were mysterious and new.

So, are they disfrisianated, notwithstanding the authority of their elders.

When the children became grown, and saw that the Finnish children may handle no weapons and must barely work, they then took a disliking to work and were hard highfaring (proud).

The bosses and their stoutest sons crept by the lewd Finnish maidens and brought their own daughters, through the foul example from the way (of righteousness).

They let themselves be beguilded by the fairest Finnish knaves, to the ridicule of their foul elders.

When the Magy got that on the nose (got wind of that), they then took the most beautiful Finns and Magyars, promising red kine with golden horns, to whomsoever was captured by us folk, thereafter to spread his lore (among us).

But his people did more; children were made to be missing, brought to the uplands, and thus brought up in his evil lore.

Then they were sent back.

When the seeming slaves were mighty in our speech, they then set themselves at the board of the Dukes and athels and quoth that they should become subservient to the Magy, so could their sons succeed them without having to go through the people.

Them that, for good deeds, had gained a back yard for their house, they promised yet a front yard.

Who had gotten them a front and back yard, they promised a roundeal and them that had a roundeal, a whole estate.

Were the athels too hard Frya's (too true to Frya), then turned they their faces and held on to their bastard sons.

Yesterday, there were among you those who would call all the folk together in order to force the easterly states to their duty.

Though, in my simple opinion, that shall come out ill.

Think any that it yet became worse, should you well dare to let your healthy kine wander among the sick ones? Indeed no! So must all assent and agree therewith that the lot should come off badly.

Who then should be so trusting as to dare let his children among a folk that all and all is rotten.

May I give you a bit of advice.

You must, before all things, choose a new folksmother.

I wot well that you therewith sit and brood, that, indeed, of the thirteen Burghmaids whom we yet have left over, there are well eight who contend for the honour.

But that should I not tell you.

Tuentia, who is maid of the burgh, Medeasblik, has never announced (candidacy), though she is full of knowledge and clear-sighted and well as hard set upon her folk and our duties as all others together.

Forth, should I tell you, you must go to the burghs and there record, all of you, Frya's tex together with all histories, yea all that is to be found on the walls until all shall not be lost and, along with the burghs, be come to naught.

There stands written: The Mother shall have, about her, helpers and messengers, one and twenty maids and learning maids (understudies).[45]

Might I add thereto, to teach as many upstanding daughters as there may be in the burgh, for I say in truth and time shall prove that if you would remain Frya's true children, never to be won through guile nor weapons, take care that your daughters become true Frya's women.

Children must learn how great our land once had been, what great people our forbears were, how great we yet are if we compare ourselves to others.

One must tell them of the heroes and their heroic deeds and also of our far sea voyages.

Take care to do all this telling by the hearth at home and wherever it may be, by blitheness as well as sorrow.

But, should it come steadfast on the brain and on the heart, then must all learning stream over the lips of your wives and daughters.[50]

Names of the graves under which authority this book wrought

These are the names of the graves under whose authority this book is wrought.[1]

Apol, Adela's man, thrice has he been seaking, now is he grave over East-Flyland and Linda-ward.
The burghs, Liugarda, Lindahem, and Stavia are under his protection.

The Saxon, Storo Styia's man (is) grave over Haga Fenna and Walda.
Nine times is he chosen to be duke, that is to be general.[5]
The burg Buda and Mana-garda-forda are under his protection.

Abelo, Jaltia's man, grave over the South Flylands, four times is thus become general.
The burghs, Aken Liudburg and Katsburg are under his protection.

Enoch Dywek (is) his man, grave over West Flyland and Texland.
Nine times is he chosen to be Seaking.[10]
The Waraburgh, Medeasblik, Forana and old Fryasburgh are under his protection.

Foppa, man of Dunros, grave over the Seven Islands, is thus five times become Seaking.
The burgh, Wallhallagara is under his protection.

Our First History[1]

Festa Take up your pen

This stood written upon the walls of Fryasburgh at Texland; it stands also at Stavia and at Medeasblik.

It was Frya's day and, to the hour, it was seven times seven years ago that Fasta was installed as folksmother after Frya's wishes.

The burgh Medeasblik was ready and a maid was chosen.[5]

Now should Fasta strike up the new foddick and when that was done in the presence of the folk, then called Freya from her watchstar so that all the people might hear; Fasta take thy pen and write the things which I thus might not say; Fasta did as she was bidden.

Hence, are we, Frya's children, come upon our first history.

This Is Our First History

Wralda, who alone is good and everlasting, made the beginning, then came time; time wrought all things, also Earth.

Earth bore all grasses, plants and trees, all lovely animals and all bad animals.[10]

All what is good and dear, brought she forth by day and all what is evil and bad brought she forth in the night.

After the twelfth Yulefest, bore she three maids.

Lyda was out of glowing, Finda was out of hot, Frya out of warm stuff.

When they came naked, Wralda fed them with his breath, to the (end) that mankind should be bound to him.

As soon as they were ripe, they took joy and pleasure in the dreams (sight?) of Wralda.[15]

Hatred came among them; and now bore each twelve sons and twelve daughters, each Yuletide, two.

Thereof are all people come.

Lyda

Lyda was black, curly haired as the lambs, like stars blinked her eyes; yea the prey bird's looks were unsteady by comparison to hers.

Sharp Lyda.[20]

She could hear a snake creep.

And wheresoever there were fish in the water, it escaped not her nosterils.

Intense Lyda.

A great tree could she bend and wheresoever she ran, broke no flower stem under her feet.

Violent Lyda.

Harsh was her voice and when she screamed out of grimness, so ran each one swiftly away.

Wonderful Lyda.

She cared not to know of laws.

Her deeds were steered by her passions.

To help the weak, she killed the stout and when she had done it, she wept by the body.

Poor Lyda.

She became gray of exposure and in the end, she died of a sore heart for her children's evil.

Unwise children.

They accused each other of their mother's death, they cried like wolves and also fought and while they did that, the birds ate the body.

Who may withhold his tears.

Finda

Finda was yellow and her hair like the mane of a horse.

She could not bend a tree; but where Lyda made one lion die, there killed she well ten.

Seductive Finda.

Sweet was her voice and no bird could sing as she could, her eyes allured and ogled but he who looked on them became a slave.

Unreasonable Finda.

She wrote a thousand laws then she followed none of them.

She shunned the good for their forthrightness, then, to flatterers, she gave herself hastily away.

That was her ill luck.

Her head was too full; though her heart too idle.

She cared for none as she cared for herself and she would that everyone should love her.

False Finda, honey sweet were her words, though whoever trusted her, him was misfortune near by.

Selfish Finda.

Over all would she wield (power) and her sons were like her; they had themselves served by their sisters and struck each other dead for mastery.

Double-hearted Finda.

At spiteful words, she became irate and the worst deeds never touched her.

If she saw a lizard devour a spider, then she became, about the heart, like ice; but if she saw her child murder one of Frya's, her bosom swole with pleasure.

Hypocritical children.

Under a costly stone, they laid her body down, with pompous script, they adorned it, grieving in order to be heard, but in the stillness, they wept not a tear.

Loathsome folk, the legal text which Finda left behind was written on golden leaves; though the best (intentions) wherefore they were made were never of any use.[55]

The good laws were swept out and self-seeking, evil ones written there instead.

Oh Finda! Then was the earth full of blood and thy children took off the heads of people like grass blades.

Yes Finda, those are the fruits of thy idleness.

Shine down from thy watchstar and cry.

Frya[60]

Beautiful Frya.

Like beams of the midday sun shone her hair which was as fine as spiderweb.

Able Frya.

If her lips unlocked, then birds hushed and leaves rustled no more.

Powerful Frya.[65]

Through the strength of her look, the lion stretched down before her feet and the snake held back his poison.

Pure Frya.

Her food was honey and her drink was dew gathered in the bosoms of the blooms.

Enlightened Frya.

The first thing which she taught her children was self-control; the other was love of virtue and when they were grown, she taught them the worth of freedom.[70]

When without freedom, said she, are all other virtues good only to make you into slaves, your heritage to everlasting shame.

Mild Frya.

Never let she metal be delved out of the earth for her own gain, but when she did, it was for everyones use.

Luckiest Frya.

As the stars swim about the Earth, swim her children about her.[75]

Wise Frya.

When she had brought up her children to the seventh generation, she then called them all together at Flyland.

There she gave them her tex and said, “Let it be your pathfinder that nothing shall ever go ill for you”.

Chosen Frya.

When she had said it, the earth shook like Wralda’s sea.[80]

Flyland’s bottom sank down under her feet.

The air was black and newleaf (yellow-green), washed by tears, and when they looked around for their mother, she was already upon her watchstar.

Then, at last, thunder spoke out of the clouds and lightning wrote on the sky, watch!

Farseeing Frya.

The land whence she was borne up is now a stream and but for her tex, all therein was overwhelmed which was come from her hands.

Obedient children.[85]

When they came to themselves, then made they a high-(walled) town, built this burgh thereupon, on the walls of which they wrote the tex, and so that all people who should, may find (it), they have called the land thereabout, Texland.

Thus shall it remain so long as the Earth is the Earth.

Tex Frya's [1]

Salvation awaits the free, at last they shall see me again.

Though, him alone may I recognise as free who is no slave of another nor of his own impulses.

Here is my advice.

1 Whenever the need be bad and good advice and good deeds no more avail, then call on the ghost of Wralda, but you may not call on him before all (other) things are tried.[5]

Thus, I say to you with reason, and time shall prove, the faint-hearted shall ever fall under their own suffering.

2 To Wralda's ghost alone may one dedicate kneeling thanks, yea on three occasions, for what you need to have from him, for what you enjoy and for hope of that which he (may) grant you in fearful times.

3 You have seen how quickly I lend help, do likewise with the one next to you, but wait not until he has asked you; the suffering should curse you, my maids should sweep your name out of the book and I should needs turn you away as one who is not recognised.

4 Take never kneeling thanks from your next (another mortal).

This is for Wralda's ghost alone.[10]

Envy should creep upon you, wisdom should laugh at you and my maids should accuse you of blasphemy.

5 Four things are given for your profit, with the names air, water, land and fire.

But Wralda will alone be the possessor thereof.

Therefore, I advise you, you shall choose yourselves just men who deal out fairly the toil and the fruits so that none be free from work nor from the duty to defend.

6 Whenever anyone is found among you who sells out his freedom, he is not of our folk; he is a bastard with bastard blood.[15]

I advise you that you drive him and his mother out of the land, say this to your children mornings, noons and evenings until they dream thereof at night.

7 Anyone who robs another of his freedom, although he were in debt to him, must I let draw on the tether of a slave-woman.

Indeed, I advise you, to take his like and his mother to a bare place and burn them up, thereafter to bury their ashes fifty feet in the ground.

For, in such a way, the grass should (could) kill your costliest animals.

8 Never attack the folk of Lyda or Finda.[20]

Wralda should help them so that the violence which went out from you should come back upon your own heads.

9 So whenever it might happen that they wish advice or something else, go thus and help them.

But if they come to reave; fall upon them with lightning fire.

10 Whenever any of them craves your daughters for a wife and she would be that, remind her of her stupidity, though, if she will follow her whim, then (let) her go in peace.

11 If your sons would have of their daughters, must you also do as (you would) with your daughters.[25]

If your sons would have of their daughters, must you though neither the one nor the other may return; when they should bring outlandish habits and customs with them; and as soon as these are adopted by you, may I no longer watch over you.

12 Upon my maid, Fasta have I put all my hope, therefore must you take her to be honoured mother. Follow my advice, then shall she afterwards remain my maid and all pious maids

who follow her, then shall the Foddik, which I have struck up for you, never go out.

The light there shall then everlastingly enlighten your brain, and you shall then remain free, even from unfree power, as your sweet rainstreams from the salt water of the endless sea.

This has Fasta said[1]

All regulations which, for an age, that is a century, may go around with the Kroder and his yule, any of these may, upon the advice of the Mother and by the common will, be written upon the walls of the burghs; (when) they are written upon walls, then are they law, and it is our duty to hold all of them in honour.

Comes the need and compulsion for us to give up our laws, striving against our laws and practices, so must people do as they (the enemy) ask, though if they weaken, then must one ever return to the old (ways).

That is Frya's will and it must be that of all her children.[5]

All things which one will undertake, whatever it may be, upon the day which we have dedicated to Frya, they shall always come out wrong; accordingly, time now has proved that she was right, so is it become law that one without need and pressure, on Frya her day, naught may not do than to celebrate joyful feasts.

These are the laws which belong to the burghs[1]

1 Wherever there is a burgh built anywhere, so must its Foddik be struck on the first Foddik at Texland.

Though that might not happen otherwise than through the Mother.

2 Each Mother shall choose her own maids; likewise of those who are as mother upon other burghs.[5]

3 The Mother of Texland may choose her own successors.

Though whenever she falls (dies) ere she has done that, so must the matter be decided by general assembly, by judgement of all states together.

4 The Mother of Texland may have one and twenty maids and seven assistant maids, until seven there might always attend the Foddik daily and at night. As many serve the maid who is as mother to other burghs.

5 Whenever a maid will wed anyone, so must she let the Mother know, and, that hour, go to the people (laity) ere she befouls the light with her passionate breath.[10]

6 The Mother and all residents of the burgh shall one supplement with one and twenty burghers, seven old wise men, seven old warriors, and seven old sea fighters.

7 Thence, shall, each year, three of each seven go home, though they may not be succeeded by their relations nearer than the fourth kinship.

8 Every burgh may have three hundred young burgh-guards.

9 For this service, shall they learn Frya's Tex and the law, from the wise men, their wisdom, from the old generals, the art of war and from the sea kings, the art which is needed for navigation.

10 From this defense force, shall one hundred men come back yearly.[15]

Though if some become lamed, so they remain in the burgh their whole life long.

11 In the choice of the defenders, may no one from the burgh have a voice, neither the graves nor the other headmen but the plain folk alone.

12 To the Mother of Texland, shall one give thrice seven capable messengers with thrice twelve quick horses.

In other burghs, each burghmaid, three messengers and seven horses.

13 And shall every burgh have fifty farmers, chosen by the folk.[20]

But thereto may one only give such, who are not able and stout (enough) for war or seafaring.

14 Every burgh must maintain and feed herself from her own roundeal and from that amount which she receives from trade.

15 If there is anyone chosen to serve in the burgh and he will not, then may he afterwards not be a burgher and thus have no vote, if he is already a burgher, then shall he loose the honour.

16 Whenever anyone wishes the advice of the Mother, or from a burghmaid, so must he announce himself to the clerk.

This one brings him to the burgomaster.[25]

Forth must he to the last one, that is the healer.

He must also see if he is sick from bad habits.

If he is in good health, then he undoes himself from his weapons and seven guards bring him to the Mother.

17 If a case concerns a state, then there may no less than three witnesses come;

If it is over all Fryasland, then there must yet three sevens bear witness.[30]

Therefore that no evil conjecture may arise nor any corruption be done.

18 In all cases, must the Mother insure and rejoice that her children, that is Frya's folk, remain as equitable (equally rich) as it may be.

That is her greatest duty and the duty of us all to help her therein.

19 If she had been called in a legal case, to arbitrate between a grave and the community, and she finds the case two-sided, so must she pronounce in favor of the community, so that a settlement comes and because it is better that one man be done wrong than many.

20 If any come for advice and the Mother knows advice, so ought she to give it them that hour;[35]

knows she that hour no advice, so may they go hence and they may not complain, because no advice is better than bad advice.

21 If a Mother has given bad advice out of ill will, so must one kill her or drive her out of the land, stark naked and bare.

22 If her burghers are: negligent, then do likewise with them.

23 If her guilt is doubtful or simply suspected, so must one negotiate her (case), if needed, one and twenty weeks long.

If half (of the court) vote her guilty, so one holds her for unguilty, if two thirds, wait a full year.[40]

If all vote then likewise, so may one hold her guilty, but not kill her.

24 So where there are, among that third, some that think her so guiltless that they will follow her, so may they do that with all their draught animals and movables and take care (not) over much to scorn them for the majority can err as easily as the minority.

Common law [1]

1 All free-born are equal.

Therefore must they have equal rights, as good upon land as upon AHA, that is water and upon all that Wralda gives.

2 Each man may freely choose his wife and each daughter may offer her health-drink to whomever she loves.

3 He who takes a wife, so one gives him a house and wharf.[5]

If there is none, one must be built.

4 If he is gone to another town to seek a wife and if he will remain with her, so must one give him a house and warf there, at the pleasure of the home region.

5 Everyone must give a back part of his house as a wharf.

None may not, not have a front yard much less a roundeal.

Alone, he who has done a deed for the common need, so may him that be given.[10]

And his youngest son might inherit it.

After that, must the town take it back.

6 Each trorp (township) shall have a home-region for its behoof and the grave shall see that each dungs his field (deal) and keeps it well so that his successor may not suffer any harm.

7 Each thorp may have a market to buy and sell or to barter.

All other lands shall remain farms and woodlands.[15]

Though the trees thereof may not none not fell but by the common consent and the knowledge of the forester, for the woods are for the common need.

Therefore, may no one be master thereof.

8 As sales tax, the thorp may not take more than an eleventh of the value (of the goods) neither from natives nor from foreigners.

Also may the markets share not be sold before the other goods.

9 All sales revenues must be dealt out yearly, three days before the Yule, to be divided by a hundred parts.[20]

10 The grave with his council shall thereof take twenty parts, the market judge, ten parts, and his helper, five parts, the folksmother, one part, and the yeo mother, four parts, the throp, ten parts, the poor, that is those who neither can nor make work, fifty parts.

11 He who comes to market may no naught nor ocker (practice usury), if some there come, then it is the duty of the maids to make them known through all the land so that they never shall be chosen to an office, for such have a greedy heart, to accumulate treasure, they would betray everyone, the folk, their mother, their kin and at last, themselves.[275]

12 If there is any so bad that he sells sick kine or rotten wares for good ones, so must the market judge bar him and the maids announce his name throughout all the land.

The Defence Laws

In former times, Finda's folk were mostly hemmed together in their mother's birth land with the name, Ald-land, which now lies under sea, they were thus far off, therefore we needed no warfare, when they were driven out and came in to rob, then came of itself land defense, armies, kings, and warfare.[1]

Before all, came rules, and from rules, came laws.

Here follow the laws which are thence instituted.

1 Each Frisian must ward off injurers or foes with all such weapons as he may imagine, receive and handle.

2 If a boy is twelve years old, so must he miss the seventh day from his school time, in order to become ready with a weapon.[5]

3 If he is qualified, so give him weapons and promote him to warrior.

4 If he is three years a warrior, so he becomes a burgher and may help choose his headman.

5 He who is seven years a voter, so may he help to choose a general or a king (and may) also be chosen thereto.

6 Every year, must he be chosen over again.

7 Besides the king must all officials be re-elected who do right and (follow) after Frya's advice.[10]

8 A king may not naught no longer than three years remain king.

9 If he has seven years of rest, so may he again be chosen.

10 If the king is killed by the foe, so may his kinsman also contend for the honour.

11 If he is, during his term, resigned or, within his term, dead, so may no kinsman succeed him, who is nearer than the forth kinship.

12 They that strive with weapons in their hands can naught forthink and (cannot) remain wise.[15]
Therefore, it befits no king to handle weapons in battle.
His wisdom must be his weapon and the love of his companions must be his shield.

Here are the rights of the Mother and of the kings.[1]

1 So whenever war comes, the Mother sends her envoy to the king, the king sends his envoy to the gravemen for land defense.

2 The gravemen call the burghers together and advise as to how many men they shall send.

3 All decisions of theirs must quickly be sent to the Mother with messengers and witnesses.

4 The Mother lets all decisions be gathered and, be there a generous number, it is a middle ground of all decisions, wherewith one must at first be satisfied and also the king.[5]

5 If the army is in the field, then it behooves the king to speak alone with his headmen, though there must the burghers of the Mother always preside without voice.

These burghers must send messengers daily to the Mother so that she might know if there is anything done in conflict with the law or with Frya's counsels.

6 If the king would do something and his advisors would not, he may not persist.

7 If a foe comes without warning, then must one do as the king bids.

8 If the king is not upon the path, so must one be obedient to his follower or to his followers follower and so on to the last.[10]

9 If there is no headman, so choose one.

10 If there is no time, so he who feels himself fit raises himself to headman.

11 If the king has slain a dangerous folk, then may his descendents put his name after their own.

If the king will, so may he, upon an unbuilt stead, choose out a place for his house and inheritance.

That estate may be a roundeal, so great that he, from all sides, seven hundred treds may walk ere he comes to his border.[15]

12 His youngest son may inherit the estate, after him, his youngest, then shall one take it back.

The right to safety for Fryas people

Here are the rights (requirements) of all Frya's so as to be secure.[1]

1 Whenever a law is made or a new rule set down, so must it be decided to the common need but never to the profit of particular persons, nor of particular clans, nor of particular states, nor of anything else which is particular.

2 Whenever war comes and there are houses destroyed or ships, however that it be, be it by the foe or by common judgement, so aught the common community, that is all the folk together, to fix it back again;

therefore that no one may forsake the common cause to keep his own property.[5]

(Everyone must contribute to the repair of war damages.)

3 If war is gone and there are some so fordone that they may no longer work, so must the community support them, by festivals aught they to sit prominently so that the youth shall honor them.

4 If there are widows and orphans come, so must one also support them and the sons may write the names of their dads upon their shields to honour their families.

5 If there are some caught by the enemy and come they back, so must one lead them away from the camp, whereupon they may be let free of bad promises and then they may their oaths not keep and yet remain honourable.

6 If we ourselves take enemy (prisoners), so bring them deep into the land away, one teaches them our Frisian morals.[10]

7 Let them afterwards go, so let it be done with kindness through the maidens until we win friends and allies for enemies and foes.

From Minnos writings on Preventing War

Whenever anyone is evil to the degree that he robs our neighbours, does murders, burns houses, shames maidens (rapes), or whatever it may be which is bad, and our neighbours will have it avenged, so is it right that one catch the doer and kill him in their presence, so that there comes no war through which the innocent should atone for the guilty.[1]

If they will let him keep his life and let the wrack be sold off, so may one do that.

Though if the guilty one is a king, grave or count whoever that it may be who must watch over morals, so must we redress that wrong but the guilty must have his punishment.

Bears he an honoured name upon his shield, so may not his family no longer not bear the name.

Therefore that the one sibling shall have concern over the morals of the others.[5]

Law for helmsmen

Law for helmsmen, helmsmen is the honourable name of the seamen [1]

1 All Frya's sons have equal rights, therefore may all able youths register with the olderman and this one may not reject him, if there were no place.

2 The helmsmen may name their own master.

3 The merchants must be chosen and named by the community to which they well belong and the helmsmen may not thereby have no vote.

4 If one, upon a voyage, finds that the king is bad or unbecoming, so may they take another;[5]

when they come back, so may the king himself complain to the olderman.

5 Comes the fleet home and be there profits, so must the seamen have a third thereof, all thus to deal: the witking twelve shares, the rear-admiral seven shares, the boatswains each two shares, the skippers each three shares, those other ship's folk a one share.

The youngest apprentices each a third, the middle ones each a half share, and the eldest each two thirds.

6 Be there some lamed, so must the common community see to their needs for their life, also must they sit prominently at common (public) festivals, at home festivals, aye at all festivals.

7 Be there some killed in strife, so must their next (of kin) inherit their share.[10]

8 Be there widows and orphans, so must the community support them.

Be they fallen in an honourable cause, so may the sons bear their dad's names on their shields.

9 Be the apprentice seaman lost, so must his inheritors have a whole man's share.

10 If he were betrothed, so may his bride ask seven man's shares in order to dedicate a stone to her bridegoom but then for the honour, must she remain a life-long widow.

11 Whenever a community readies a fleet, must the provisioners provide for the best provisions and for the women and children.[15]

12 If a seaman is decrepit and poor and he has neither house nor legacy, so must his friends take him home and the community must it better (improve) after his estate were that his friends deny him the boon.

(The community must help him if his friends refuse to.)

Useful things from the left behind writings of Minno [1]

Minno was an old seaking, a seer and a philosopher.

To the Cretans has he given law.

He was born at Lindaoorden and after all his wanderings, has he enjoyed the luck to die at Lindahem.

Whenever our neighbour has a deal of land or water, that seems good to us, so it befits us to ask about that purchase, if they won't naught not do that, then must one let them keep it.[5]

That is after Frya's Tex and it should be unright to grab that (which is not ours).

Whenever the neighbours quarrel and argue over any (other) matter than over land, and they (ask) us Frya's to pronounce a judgement, so aught one to already let that alone, though if one can not do naught thereabout, so must one do that honestly and justly.

Comes there someone and says, I have war, now must you help me;

if another comes and says, my son is not of age and incapable, and I am old and now would I make thee guardian over him and over my land, until he be of age, so aught one to decline, so that we may not come into conflict in cases arguing with our free ideals.

Whenever there comes a foreign merchant upon the open market at Wyringga or at Almanland and he cheats, so is he, that hour, fined and made known, throughout the land, by the maids.[10]

Comes he then back, so shall nobody buy from him, he may wander hence as he is come.

Thus, whenever salespeople are chosen to go to market or to sail with the fleet, so aught one to choose only the ilk whom one knows through and through and are in good stead with the maids.

If it happens nonetheless that a bad man be among (them), who will betray people, so aught the others to prevent that.

If he already has done it, so must one correct that and banish the wrong-doer from the land, so that our name shall be accepted everywhere with honour.

But if we find ourselves upon a foreign market, be it near or far, and it happens that folk does us harm or steals from us, so aught we to strike them with haste, for although we aught to do all for the sake of peace, our half brother may never scorn us nor ween that we are afraid.[15]

Writings of Minno concerning Laws

In my youth, have I well once grumbled over the strictness of the laws, afterwards, have I often thanked Frya for her Tex and our forbears for the laws which are compiled thereafter.[1]

Wralda or Allfather has given me many years, and over many lands and seas have I traveled about and after all which I have seen, am I convinced that we alone through the Allfather, are chosen to have laws.

Lyda's folk may neither make nor keep laws, they are too dumb and wild thereto.

Many races of Finda's are clever enough but they are greedy, proud, false, unchaste, and murderous.

Toads may blow themselves up and they may do nothing (other) than creep.[5]

Frogs call work, work, and they do naught but hop and wag.

The ravens cry spare, spare, but they steal and devour all that comes under their beaks.

Like all them is Finda's folk, they dwell ever upon good laws;

each will make rules to ward off evil, but none will himself be bound thereto.

Of them, the one whose ghost is the most treacherous and thereby strong, crows his cock king, and the others must always be submissive to his will, until another comes who drives him from his seat.[10]

Writings of Minno on Eawa

The word, ewa, law is too holy to name common things.[1]

Therefore, has one taught us to say “even”.

Ewa means standards by which all people alike are impressed upon their spirit, so that they might wit what be right and what be unright and wherethrough they are empowered to judge their deeds and the deeds of others, it will also say if they were well and not criminally brought up.

Also has it taken on yet another sense.

Ewa means also water-like, right and slick as water which is not stirred through a heavy wind or anything else.[5]

If water is bothered, so it becomes uneven, unright, but it inclines ever about to become even again, that lies in its essence, likewise, the inclination to right and freedom lies in Frya’s child.

Therefore shall she also everlastingly grow in us.

Ewa is also the other symbol of Wralda’s ghost which remains ever right and undisturbed, although it goes badly in his body.

Ewa and serenity are the marks of wisdom and righteousness, thereof must all pious people be trained and all judges possessed.

If the people will thus make rules and determinations which always and always remain good, so must they alike (impartial) be before all people;[10]

by this law, aught the judges to pronounce their judgements.

If there is any evil wherefor no laws are set down, so must one call a general assembly, there one judges after the sense of Wralda’s ghost, quoth to us so as to rightly judge over all, all thus to do, our judgements shall not never not come out wrong.

If one does not right but unright, so rises there quarrel and division among the people and the states, thence sprouts inland (civil) war, whereby all would be confounded and destroyed.

But oh stupidity.

The while we are to do each other harm, comes the envious folk of Finda’s with their false priests to rob what you have, your daughters to rape, your customs to fordo and, at last, they clap slave-chains around your erstwhile free necks.[15]

Writings of Minno about Minerva

Out of the Writings of Minno (See PLATE IV) [1]

Nyhellenia, who by her own name was called Minerva, was well set and almost as beloved by the Greeks as by our own folk, then came there some princes and priests upon her burgh and asked her where her estate lay.

Hellenia answered, my estate bear I about in my bosom, what I have inherited is love for wisdom, right and freedom, if I lose them, so am I like the least of your slaves.

Now give I advice for naught (freely). But then should I sell it.[5]

The gentlemen went away and called all laughing, "Your obedient servants, wise Hellenia." Though therewith, they missed her intention when the folk that loved her and followed her used this name as a name of honour.

When they saw that they had missed their shot, then they accused her and said that she had bewitched the folk but our folk and the good Greeks knew always that it was insult.

Once came they and asked, if thou then art no witch, what dost then with the eggs which thou always hast with thee?

Minerva answered, these eggs are the symbol of Frya's counsel wherein our future lies hidden and that of all mankind.

Time must brood them out and we must watch that no harm comes to them.

The priests (said) well said, but whereto serves the dog in thy other hand?

Hellenia answered, has the herdsman no sheepdog to hold his flock together? What the dog is, in the service of the shepherd, am I in Frya's service.[10]

I must watch over Frya's herd.

That we like, said the priests but what is the significance of the owl which ever sits above thy head;

is that light-shy animal perhaps a token of thy clairvoyance?

Nay, answered Hellenia, he helps me remember that there is a sort of person dwelling around the world who, even as he, make their homes in churches and caves, who root about in the gloom, though not as he, to help us from mice and other plagues but to plan ruses, to rob other people of their wits until they the better might grab them so as to make slaves of them and to suck their blood even as vampires do.

Once came they with a band of folk, a plague was come over the land, they said we all are to make offerings to the gods so that the plague may be prevented. Wilt thou not help us to still their pain or hast thou thyself brought the plague, over the land, with thy art.[15]

Nay, said Min-erva, but I know not no gods who are evil-doing;

therefore can I not ask if they will become better.

I know one god that is Wralda's ghost;

but because he is good, does he thus no evil.

Whence comes evil, then woe, ask the priests.

All evil comes from you and from the stupidity of people who let themselves be taken by you.

"If thy god is so confounded good, why is not evil come to naught?" asked the priests.

Hellenia answered, Frya has brought us upon the way and Kroder, that is time, must do what is left over.

Before all disasters, is advice and help to be found which Wralda will that we ourselves seek so that we shall become strong and wise.

If we will not, then he lets us struggle out our bewilderment so that we may learn what follows after wise and after stupid deeds.

Then said a prince, I should ween it were better to prevent that.

It well may be, answered Hellenia, then when the people become tame as sheep, thou and the priests should (not only) want to guard them but shear them and lead them to the slaughter.

Furthermore, our godhead wants naught of us, he will that we help each other but he will also that everyone be free and wise.

That is also our will, therefore our folk chooses its princes, graves, advisors and all bosses and masters from the wisest of the good men so that everyone does his best to become wise and good.

Insodoing, shall we at once wit and teach folks that being wise and doing wisely alone lead to happiness.

That is like a judgement, said the priests, but if thou now meanest that plague comes through our stupidity, would then Nyhellina be so good as to teach us something of that new light whereof she is so proud.

Yes, said Nyhellinia, the raven and other birds come only to fall upon foul carrion but plague likes not only foul carrion but bad custom-habits and captivity.

Wilt thou now take the plague from this place and not to come again, then must thou do away with the captivity and it shall be pure within and without.

We will believe that thy judgement be good, said the priests, but tell us how we should impart it to the people who are under our power.

Then Hellenia stood up from her seat and quoth: The sparrows follow the sower, the folks, their good princes, therefore aughtst thou to begin with thyselves thus to make pure, that thou thy look, inward and outward, may direct without becoming ashamed of thine own mind.

But instead of making the folk pure, thou hast invented foul festivals wherein folk sip (beer and wine) so long, that they are at last like swine which root in the slime that they may atone for thy foul lusts.

The folk began to howl and to mock.

Therefore, she dared spin no more arguments.

Now should everyone ween, that they had called the folk into a bunch, so as to drive us altogehter from the land.

Nay, instead of chiding her, they went all the way from the near Greeks to the Alps to proclaim that it had pleased the all-highest God to send his wise daughter, Min-erva, surnamed Nyhellinia, among the people, from over the sea, with a cloud, to give the people good advice and, so that all people who hear her should become rich and happy, and once should become boss over all kingdoms of the Earth.[40]

They spoke always advice which she never had given and told of wonders which she never had done.

Through trickery, they wist to make themselves master of our laws and customs and through sophism, wist they to alter and corrupt everything.

They put maids under their protection, who seemingly were under the protection of Festa, our first Honoured mother, but the light had they, themselves struck up and instead of making the maids wise and afterwards sending them among the people, to soothe the sick and teach the young, they made them dumb and dim by the light and they might not come out (in public).

Also were they used as advisors, though the advice was, by appearance, from their mouths, when their mouths were naught other than the callers (mouthpieces) through which the priests spoke out their wishes.

When Nyhellenia was dead, we wanted to choose another Mother, some would to Texland, there to request one.[45]

But the priests, who again, had authority among the folk, would not abide that and denounced us as impious before the folk.

Writings of Minno about Crete

From the Writings of Minno's [1]

When I had thus traveled with my people from Athenia, came we at last, to an island, called Crete by my people for the wild greets (yells) which the folk began at our coming.

Then, as they saw that we bore no warfare on our shields, they became tame (meek) so that, at last, I exchanged a harbour and a plot of land for a boat with an iron ark.

However, when we had sat a while, and they sensed that we had no slaves, then were they astounded, through when I told them that we had laws to govern everyone equally, that folk also wished to have such (laws).

However, scarce had they them, when all the land came into a tizz, then the princes and priests came and complained that we had made their inferiors restless and that folk came to us for help and protection.[5]

But when the princes saw that they should lose their kingdom, they gave the folk freedom and came to me for a law book.

Though to the folk, was no freedom won and the masters kept on ruling according to what they thought good.

When the storm was over, they began to foster division among us.

They said to my folk that I had called on their help in order to become lifelong king.

Once I found poison in my meat, then, as thus once a ship from Flyland sailed to us, am I therewith quietly borne hence.[10]

Though to relate my continued travels, so will I, with these sentences, only say that we may not be at home with Finda's folk wherever it be, for they are full of false snares, as much to fear as their sweet wine with deadly venom.

The End of the writings of Minno.

Three principles

Hereunder are three principles whereafter these rule are made[1]

1 Everyone alike wot that he must have his livelihood but should anyone withhold his livelihood, so wot one not what he shall do to keep his life.

2 All people of age become driven to beget a child, be that prevented, so wot none what evil may come thereof.

3 Everyone wot that he will live free and unharmed and that others will also live that way.

Regulations and Penalties

In order to be secure, are these rules and regulations made.[1]

The folk of Finda has also rules and regulations: but these are not in the way of the right but only for the profit of the priests and princes, thence are their states ever full of strife and murder.

1 Whenever someone has need, and he cannot help himself, so must the maids make it known to the graves.

Therefore that a proud Frisian not try to do it himself.

2 Whoso becomes poor because he will not work, he must be driven out of the land, because the lazy and cowardly are sly and ill-meaning: therefore aught one to ban them.[5]

3 Every young fellow aught to seek a bride and if he is five and twenty, so aught he to have a wife.

4 He who is five and twenty, and has not any, so aught one to ban him from his house, the youths aught to shun him.

Takes he then not any, so must one pronounce him dead until he travels out of the land and here may not give any trouble.

5 If anyone is impotent, then must he declare it, that no one has to fear nor to suspect him.

6 If he afterwards practices whoredom, so may he flee, flees he not, so is he left to the wrack of the betrayed and none may help him.[10]

7 Whenever anyone has any property and another likes it so much that he takes him hold thereupon (he takes it), so must he pay it back threefold.

Steals he yet again, then must he to the tin mines.

If the one stolen from will forgive him, so may he do that.

When it keeps happening again, so may no one give him freedom.

Rules made for hateful people

These rules are made for hateful people.

1 Whoso in hasty mood or out of envy, breaks anothers leg, pokes out an eye or tooth, whatever it be, so must the offender pay what the aggrieved asks.[1]

If he cannot do that, so must he openly have done to him as he did to the other.

If he will not stand this, so must he turn himself over to his burghmaid, (that he) may work in iron or tin mines until his debt be paid, according to the common judgement.

2 If there be anyone found so evil that he fells a Frisian, he must pay with his life.

If his burghmaid can help him into the tin mines, for all time, before he is captured, so may she do that.

3 Wheresoever the accused may prove with recognized witnesses, that it happened by accident, he shall be free but if it happens yet again, so must he indeed to the tin mines, so that one (might) therethrough avoid all vengeance and strife.

The penalties for bastards

These are the penalties (dooms) for bastards [1]

1 Whoever sticks the red rooster on (burns) another's house out of envy is none of Frya's, he is a bastard with bastard blood.

If one may find him at the deed, so must one throw him upon the fire, but nowhere shall he be safe from the avenging hand.

2 No true Frisian shall dally or speak ill of the misdeeds of his neighbour.

If someone is injurious to himself though not to be feared by another, so may he judge himself.[5]

If he becomes so bad that he becomes threatening, so must one take it to the grave, but if there is any who slanders another behind his back, instead of doing it by the grave, he is a bastard.

In the market must he be bound on a pole, that the young folk may spit on him, afterwards, one leads him over the frontier, but not to the tin mines, for there is an honour-robber (slanderer) also to be feared.

3 Wheresoever there were anyone so bad that he goes and betrays us to the enemy, shows the paths and sidepaths to approach our refuges or to slip in at night, him were wrought only out of Finda's blood.

Him should one needs burn.

The sailors should bring his mother and all his sibs to a far island there strew his ashes that no venomous plants may thence grow.[10]

The maids must spit out his name in all our states, until no child receives his name and the old might reproach him.

Three Thives

War was gone but need was come in its stead.[1]

Now were here three persons who each stole a sack of corn from different owners.

They were all caught.

Now the first (owner) went and brought the thief before the sheriff.

The maids said everywhere that he had done right.[5]

The other took the corn off of the thief and let him go forth in peace.

The maids said he had done well.

But the third owner went to the thief's house then.

When he now saw there how need had transformed his place, then went he back and came again with a wagon full of necessities, wherewith he drove need from the hearth.

Frya's maids had come around to him and wrote his name in the eternal book, the while they had wiped out his sins.[10]

It was told to the Honouredmother and she let it be known throughout all the land.

Yule, Script and Numbers

That which hereunder stands is written on the walls of the Waraburgh.

What hereabove stands are the tokens of the yule.[1]

It is the first symbol of Wralda's also of the onset or the beginning, whence time came, it is the Kroder who ever must go around with the yule.

Thence has Frya made the standing script which she used in her tex.

When Fasta was Honoured mother, has she the running (runic) or cursive script thence made.

The Witking that is Sea-king, Godfreiath the old has made the sundry numbers for standard and rune-script both.[5]

Tis therefore not too much that we celebrate a festival thereover, once yearly.

We may everlastingly dedicate thanks to Wralda that he has let his ghost pass so hard (deeply) into our forbears.

In her time, has Finda also invented a script but that be so pompous and full of frills and curls that the descendants quickly lost the meanings thereof.

Afterwards, have they learned our script by the names of Finnish, Tyrian and Greek.

But they wist not well that it was made from the yule and that it therefore must always be written round with (like) the sun.[10]

Thereby they would that their script should be illegible for other folk for they always have secrets.

Thus to do, are they gotten hard from the way (they are wrong), in that the children might read the script of their elders only with trouble;

while we may read even our oldest writings as readily as those which were written yesterday.

Here is the standing script, thereunder the rune script, then the numbers (used) in both wise.

Before Bad Times[1]

This stands written upon all burghs.

Before the bad time came, was our land the most beautiful in the world. The sun rose higher and there was seldom frost. On the trees, grew fruits and nuts, which are now lost.

Among the grass-seeds had we not only barleycorn, oats and rye but also wheat which looked like gold and which one could bake under the sun beams.

Years were not counted for one year was as blithe as another.

On the one side were we closed in by Wralda's sea, whereupon no folk but us neither might nor could travel.[5]

On the other side were we surrounded by the broad Germany (Twiskland, Deutschland) through which Finda's folk could not come because of the overly thick forests and overly wild animals.

In the Orient, we bordered on the outer end of the East Sea, in the Occident, on the Mediterranian, thusly we had about the little streams twelve great sweet pure streams, given us by Wralda to keep our land moist and to show our sea faring folk the way to his sea.

The banks of these pure streams were nearly altogether beset by our folk, also the fields along the Rhein from one end to the other.

Across from the Denmarks and Jutland, had we colonies (lit. folk-plantings) with a burghmaid, there we got copper and iron, as well as tar, pitch and some other needs.

Across from us, formerly Westland there had we Brittania with its tin mines.[10]

Brittania, that was the land of the exiles who with the help of their burghmaid, were borne away to keep their bodies.

Though so that they should not come back, is first a B pricked on their foreheads, the murderers with red blood colour and other criminals with blue colour.

About and beyond, had our seamen and merchants many workshops in near Greece and Lydia.

In Lydia, are there the black people.

When thus our land was so wide and great, had we many sundry names.[15]

They that sat to the east were called Jutes, they did naught other than to JUTA (scavenge)-amber.

They that sat upon the islands were called Letne for they most all lived (having been) let alone.

All beach and shore dwellers from the Denmarks to the Sandfal, now Scheldt, were Stiurar (helmsmen), Sekampar (seafighters) and Angelara (anglers).

One called earlier the boat fishers, anglers, who fished only with line and hook and never with no net.

They that sat thence unto the near Greeces were simply called Kadhemar (quay dwellers) for they never traveled by boat.[20]

They that sat in the High marches were called Saxmanna for they were always weaponed against wild beasts and Britons gone wild.

To those above them, had we given the name Landsaton (land-sitters), Marsata (marshsitters) and Holt or wodsata (woodsitters).

How the bad time came [1]

The whole summer, was the sun veiled by the clouds as would she not see the Earth.

The wind rested in his bags through which smoke and steam, like columns, over house and pool stood.

The light was thus sad and dim, and in the hearts of the people was neither blitheness nor joy.

In the midst of this stillness, the earth started to shake as if she were dying.[5]

Mountains split from each other to spew fire and flame, others sank down in her womb, and where she (Earth) first had fields, raised she mountains thereupon.

Aldland, called Atland by the seamen, sank below and the wild waves stepped so far over hill and dale, that all were overwhelmed.

Many people were buried in the earth and many who escaped the fire, were killed thereafter in the water.

Not only in the lands of Finda, spewed the mountains fire, but also in Germany.

Forests burned after each other and when the wind came thence away, our land blew full of ash.[10]

Streams were changed and by their mouths came new islands of sand and driven animals.

Three years was the Earth thus to suffer; but when she was better, one could see her wounds.

Many lands were sunken, others risen out of the sea and Germany was half bereft of forest.

Bands of Finda's folk came who beset the empty places.[15]

Our scattered (people) were destroyed or they became their thralls.

Then was watchfulness doubly demanded of us and unity our strongest burgh.

Thus is the history of the Magyars and Finns

This stands written in Waraburgh by the mouth of the Aldega [1]

The Waraburgh is no maid's burgh, therein are all foreign and outlandish things kept, which are brought there by the seamen.

It lies three poles, that is a half tide (three hours) southward of Medeasblik.

Also is the foreword: mountains bow thy crowns, clouds and streams weep.

Yes.[5]

Skenland (Scandinavia) blushes, slave folk step upon thy dress, O Frya.

Thus is the history

100 and 1 years after Aldland was sunken, there came a folk way out of the East.

That folk was driven by another folk, behind us in Twisk-land, they became divided into two troops, each army went its way.

Of the one part, no word is come to us, but the other part fell behind our Skenland.[10]

Skenland was sparsely populated and the far shore was the scantiest of all.

Therefore did they win it without a fight and because they did no harm otherwise, we would have no war.

Now that we are acquainted with them, so will we write about their habits, how it has gone for us, with them, afterwards.

That folk was not naught wild like many of the races of Finda's, but like unto the Egyptians, they have priests like them and now they have churches and images.

The priests are the only rulers, they call themselves Magyar, their all-highest is called Magy, he is high priest and king in one, all of the other folk are zero in reckoning and equal and all under their power.[15]

That folk has no name, by us are they called Finns.

For although their festivals are altogether drear and bloody, they are also fine withal, so that we stand second there (in that respect).

Furthermore, aren't they naught to envy for they are slaves of their priests and yet full worse, of their opinions.

They believe that everything is full of evil spirits which slip into people and animals, but of Wralda's ghost wit they naught.

They have stone weapons, the Magyar, copper.[20]

The Magyar say that they can banish and drive out evil spirits therefore is the folk always in dreadful fear and upon their countenances, is not never no blithness to sense.

When they were well set up, the Magyar sought friendship with us, they praised our speech and customs, our herds and iron weapons which they would gladly exchange for their gold and silver Ornaments.

And their nation held they always within the boundary posts but that beguiled our watchfulness.

Eighty years later, it was just yulefest, there they came unexpected like snow driven to run over our land by a storm wind.

Those who did not flee were fordone.[25]

Frya was called upon, but the Skenlanders had neglected her advice.

Then was strength gathered, three hours from Goda his burgh, (Gothenburg) were they withstood but war remained.

Kat or Katherinne as the maid was also called, was burghmaid of Godaburgh.

Kat was proud and highbearing, therefore she let neither advice nor helpers be asked of the Mother.

But when the burghers grasped that, then sent they messengers themselves to Texland to the Mother there.[30]

Minna was thus the Mother's name, she summoned all the seamen and all other young folk from East-Flyland and the Denmarks.

Thus is the history of Wodin and the Magus

From this voyage, is the story of Wodin born as it is written upon the burghs and here inscribed.[1]

At the Alderga-mouth, there abode an old seaking.

Sterik was his name and the fame of his deeds was great.

This old sea dog had three nephews, Wodin, the eldest lived at Lumka-makia by the E-mouth, at East-Flyland with his parents at home.

Once was he general.[5]

Tunis and Inka were seafighters and just now by their father at the Alderga-mouth.

As the young warriors came together, they chose Wodin to be their general or king, and the sea-fighters chose Tunis to be their seaking and Inka to be rear admiral.

The seamen went then to the Denmarks.

There took they Wodin with his warlike land army.

The wind was ample and so were they to Skenland in a flash.[10]

Then Wodin dealt the northern brethern who themselves had followed him, into three wedges.

Frya was their war cry and so they thrust the Finns and Magyar back as if they were children.

When the Magy perceived how his people were all killed, he sent then messengers with staff and crown.

They said to Wodin O thou all-greatest of kings, we are guilty through all which we have done is done out of need.

Ye think that we willingly attacked your brothers, but we are driven forth by our foes and they are all yet upon our heels.[15]

We have often asked help of thy burghmaids but they have not answered us.

The Magy says that if we kill half of each other, so shall the wild shepherds come and fordo us altogether.

The Magy has many riches but, he has seen that Frya is stronger than all of our ghosts together.

He will lay his head down in her lap.

Thou art the most warlike king on Earth.[20]

Thy folk is of iron.

Became our king and we will be thy slaves.

What should be so honourable for thee as couldest thou drive the wild men back, our trumpets would resound and our tales would go before you everywhere.

Wodin was strong, wild and warlike, but he was not clear-sighted, thereby was he caught in their snares and crowned by the Magy.

Right many seamen and land-defenders, with whom this choice was not agreeable, went quietly hence, taking Kat with them, but Kat who would neither appear before the Mother nor before the general assembly, jumped overboard.[25]

Then came a storm wind and fetched that ship upon the shores of the Denmarks without missing a single man.

Afterwards was that strait called Kat's gat (Kattegat).

When Wodin was crowned, went he loose upon the wild men, they were all horsemen, like a hail shower came they against Wodin's army, but like a whirlwind, turned they about and dared not appear again. When Wodin came back, the Magy gave him his daughter as a wife.

Afterwards, was he besmoked with herbs, but there were magic herbs among them, then Wodin became, by degrees, so very bold, that he dared to ignore and to ridicule Frya's and Wralda's ghost, while he bowed his free neck before false godlike images.[30]

He held his kingdom seven years, then he vanished.

The Magy said that he was taken up among the gods and that he from there reigned over them, but our folk laughed at that talk.

When Wodin had been away for a while, there came discord.

We would choose another king, but that wouldn't the Magy naught not abide.

He regarded it were a right, given him by his gods.[35]

Beyond and apart from this dispute, there was yet one among the Magyar and Finns who would honour neither Frya nor Wodin.

But the Magy did as it seemed fit to him, for his daughter had won a son by Wodin and now would the Magy that this should be of a high lineage.

While everyone argued and fought, the Magy crowned the knave king and installed himself as regent and spokesman or advisor.

Those who thought more of their life, than of right, let him be dubbed, but the good went away.

Many Magyar fled back with their troops and the seamen went to ship and a host of trusty Finns went with them as oarsmen.[40]

The tale of Tunis and Inka

Now comes the tale of cousin Tunis (nef Tunis, Neptune) and first right upon the path.[1]

This all stands not only upon the Waraburgh but also at the burgh Stavia which lies behind the harbour of Stavre.

When Tunis wished to travel home with his ships, went he first off to the Denmarks, but he may not land there, that had the Mother ordered.

Also at Flyland may he not land and nowhere further.

He should thus, with his people, have been killed by worry and want (sickness?) therefore they went at night to rob the land and sailed by day.[5]

Thus following the coast, came they to the colony of Kadik (Cadiz), thus called because their harbour was formed by a stone quay.

Here they bought all sorts of provisions, but Tutia the burghmaid would not allow that they settle themselves down.

When they were ready, they got into a dispute.

Tunis would through the straits of the Mediterranean so to sail for the rich king of Egypt as he well had done before, but Inka said that he had enough of Finda's folk. Inka thought there should perhaps be a high part of Atland left by way of islands, there he might live in peace with the people.[10]

As both could not thus unite, Tunis went up and stuck a red flag in the beach, and Inka a blue one. Thereafter did everyone choose, whom each would follow and (what a) wonder, over to Inka, who had an aversion to serving the kings of Finda's folk, lept the most Finns and Magyar.

Word of nef Tunis is come afterwards, of nef Inka never.

Tunis and the Tyrians

Nef Tunis went along the coast through the straits of the Mediterranean.

When Atland was sunken, it also went badly on the shores of the Mediterranean.

Therefore were there many people come from Finda's land to our near and far Greeces, and also many from Lyda's land.

There again, were also many of our folk gone to Lyda's land. That all had wrought, that the near and far Greeces were lost to the power of the Mother.

Tunis had reckoned on that.

Therefore would he there choose a good harbour and thence sail for the rich princes, but because his fleet and his folk looked so ragged, the Kadhemars thought that they were pirates and therefore were they barred everywhere.

Then at last they came to the Phoenician coast, that were 100 and 93 years after Atland was sunken.

Near by the coast found they an island with two deep creeks sothat it seemed to be three islands.

Upon the middle one thereof they set up their shelter, afterwards they built a burgh wall thereabout.

When they now would give a name thereunto, some would call it Fryasburgh, others Neftunia, but the Magyar and Finns bade it should be called Thyrhisburgh.

They thus call one of their gods Thyr and upon his birthday were they landed there, to compensate would they recognise Tunis eternally as their king.

Tunis let himself be convinced and the others wouldn't thereover not have no war (wouldn't take issue).

When they now sat well (were well set up), then sent they some old seamen and Magyar ashore and forth to the burgh Sydon but at first would the Kadhemars not acknowledge them.

Thou art foreign vagabonds, said they, whom we might not respect.

Though when we would sell them of our iron weapons, all went well at last.

Also were they most desirous of our amber and the demand thereafter took no end.

But Tunis who was far-seeing, pretended that he had no more iron weapons nor amber.

Then came the salespeople and bade he should give twenty ships which they all with the finest wares would laden, and they would give him as many oarsmen as he wished.

Twelve ships let he be laden with wine, honey and tanned leather, therewith were bridles and saddles with gold wrought in, such as one had never seen.

With all this treasure, came (lit. fell) Tunis within the Flymeer.

The grave of Westflyland was inspired by all these things, he arranged that Tunis might build a warehouse by the mouth of the Flymeer, afterwards is the place called Almanland and the market with which they may trade with Wyringga, Tolet-Mark.

The Mother advised that we should sell all but iron weapons but one listened not to her.

When the Tyrians thus had free play, came they always to export our wares far and near to the harm of our own seafighters (merchant marine).

Thereafter it is decided by general assembly, to allow seven Tyrian ships yearly and no more.

The tale of the Gauls

What is become there of.[1]

In the northernmost corner of the Mediterranean, there lay an island by the coast.

Now they came to ask a sale.

Therefore a general assembly was called.

The Mother's advice was gotten but Mother would rather see them from far off.[5]

Therefore she thought that no ill lay therein, though afterwards as we saw how we had done wrong, we have called that island Missellia (Missale, Marseille).

Hereafter shall be seen how we had reason to do so.

The Gola (Gauls), so are Sydon's missionary priests called.

The Guals had well seen that the land there was scarcely populated and far from the Mother.

In order to give themselves a good appearance, they let themselves be called in our speech, "dedicated to the faith", but it were better, if they had named themselves, "turned from the faith", or for short, triuwendene (Druids) as our seamen have done later.[10]

When they were well set up, their traders exchanged beautiful copper weapons and other decorations for iron weapons and wild animal hides whereof, in our southern lands were many to be had.

But the Gauls always celebrated foul, idolatrous festivals and allured the Kadhemars there through the influence of their whorish maidens and the sweetness of their venomous wine.

If there were any of us folk who had behaved so badly, that he came to be in fear for his life, then the Gauls lent him comfort and shelter and sent him to Phoenicia that is palmland.

When he is set there, then must he write to his sibs, kin and kith, that the land was good and the people so happy as no one might imagine.

In Britain were right many men, though few women, when the Gauls wist that, they had all sorts of maidens abducted and these gave they to the British for nothing.[15]

But all these maidens were their servants, who stole the children of Wralda thus to give them to their false gods.

The war between the burgmaids Kelta and Minerva

Now will we write about the warfare of the burghmaids Kalta and Min-erva and how we lost all our southern lands and Britain to the Gauls.[1]

By the Southern-Rhein-mouth and the Scheldt, there are seven islands, named after Frya's seven watch maids of the week.

In the middle upon one island is the burgh Walhalla-gara, and on the walls thereof is the following saying written: read, learn and watch.

563 years after Aldland was sunken, sat here a wise burghmaid, Min-erva was her name.

Surnamed Nyhellenia by the seamen.[5]

This surname was well chosen, for the advice which she lent was new(ny) and bright (hell) above all others.

Over the Scheldt at the Flyburgh sat Syrhed.

This maid was full of guile, beautiful was her countenance and quick was her tongue, but the advice which she gave was ever in obscure words.

Therefore was she called Kalta by the seamen, the land dwellers thought it were an honourary name.

In the final will of the late Mother, stood Rosa-muda the first, Min-erva the second, and Syrhed the third described as successors.[10]

Minerva had no thought about that but Syrhed was thus knocked through (offended).

Like a foreign princess, would she be honoured, feared and prayed to, but Min-erva would only be loved.

At last came all seamen even from the Denmarks and from the Flymeer, for to ask of her their grace.

That wounded Syrhed for she would excell above Min-erva.

So that one should have great esteem for her watchfulness, made she a cock upon her flag.[15]

Then Min-erva went to it and made a herd dog and a night owl upon her flag.

The hound, said she, watches over his master and the owl over fields so that they are not wasted by mice.

But the cock has friendship for no one and through his wantonness and pride is he oft the murderer of his next kin.

As Kalta saw that her work came out wrong, she went from bad to worse.

Quietly she let Magyar come to her to teach her magic.[20]

When she had her enough thereof, she threw herself into the arms of the Gauls.

Though from all those missdeeds might she become no better.

As she saw that the seamen more and more shrank from her, then would she win them through fright.

When the moon was full and the sea stormy, then lept she over the wild waves, calling to the seamen that they should all be lost if they would not worship her.

Furthermore, she blinded their eyes, thereby they held water for land and land for water, thereby is many a ship lost with man and mouse.[25]

Upon the first war feast when all her land dwellers were armed, she let hogsheads of beer be poured, in that beer she put Magic drink.

When the folk were altogether drunk, she climbed up upon her steed, leaning to, with her head against her spear, dawn could not be more beautiful.

When she saw that all eyes were fixed upon her, opened she her lips and quoth:

sons and daughters of Frya's, ye wit well that we in recent times have suffered much harm and failure for the seamen no longer come to buy our paper, but ye wit not wherefore it is come to be.

Long have I held myself back in this matter though now can I no longer.[30]

Hark then friends so that ye might wit whereafter ye may bite.

On the other side of the Scheldt, where they have withal access to all seas, there make they today paper from pumpkin leaves, thereby they spare linen and they can do well without us.

Because the making of paper now always has been our greatest industry, so has the Mother willed that one should leave it to us.

But Min-erva has bewitched all the folk, yes bewitched friends, just as (she has) all our kine which is lately dead.

Thus out must it be, were I no burghmaid, I should well wit, I should burn the witch in her own nest.[35]

When she had the last word out, sped she herself toward her burgh, but the drunken folk was so inspired, that it might not watch over its judgement.

In mad boldness went they ever over Sandfall and meanwhile after night fell went they just as boldly loose upon the burgh.

Though Kalta missed again her goal, Min-erva and her maids and the foddik were all saved through the alert seamen.

The Tale of Jon

Hereby comes the tale of Jon Jon, Jon, Jhon and Jan is all one name with “given”, though that depends upon the pronunciation of the seamen who through custom shorten everyting thus that they might shout it far and hard.[1]

Jon, that is “to give” was seaking, born at Alderga, sailed out upon the Flymeer with 100 and 27 ships, readied for a great voyage, richly laden with amber, tin, copper, iron, laquor, linen, felt, female pelt of otter, beaver, and rabbit hair.

Now should he yet take paper from here with him; when Jon came here and saw how Kalta had fordone our famous burgh, then was he so violent without measure, that he went off to Flyburgh with all his people and there to pay back, stuck on the red rooster (burned it down).

But through his rear-admiral and some of his people were the foddik and maids saved.[5]

Though Syrhed or Kalta mightn’t they not comprehend, she climbed upon the outermost pinnacle, everyone thought that she might die in the flames, then what happened?

While all her people stood stiff with fright, came she more beautiful than heretofore, calling “To Kalta Minhis!” Then streamed the other folk into a heap (troop?).

As the seamen saw that, they shouted, “We are for Minerva.”

A war is come out of that, wherein thousands are fallen.

At these times was Rosamond that is Rose mouth, Mother, she had done much in love to preserve peace, though now as evil came, made she short measure.[10]

That hour sent she messegers throughout the land borders and let a common emergency levy be declared, then came land defenders from every direction (airt).

The fighting land folk were all captured, but Jon saved himself with his people upon his fleet, taking with him both foddiks, along with the maids of both burghs.

Helprik the general and had him banned, but while all the warriors were yet over the Scheldt, Jon sailed back to Flymeer and forth again to our islands.

His people and many of our folk took wife and child aboard ship, and when Jon now saw that his people would be punished like criminals, bore he quietly hence (away).

He did right, for all other islanders and all other Scheldt folk who had fought were brought to Britain.[15]

This step was missdone for now came the beginning of the end.

Kalta and the emergence of the Gauls

Kalta who, accordingly to saying, might walk as blithely upon water as upon land, went to the steadfast bank and forth off to Missellia.[1]

Then came the Guals with their ships out of the Mediterranean, to sail to Cadiz and all our southern lands, forth fell they up and over Britain though they might get no foothold there, for that the stewards were in charge and the exiles were yet Frisian.

But now came Kalta and quoth, thou are freeborn and for small offences has one made thee into outcasts not to better thee but to win tin by thy hand. Wilt (thou) again be free and live under my advice and protection, get out then, weapons shall be given thee and I shall watch over thee.

Like lightning fire went it over the island and ere the Kroder's yule had gone around once, was she mistress over all the Tyrians together, from all our southern states to the Seine.[5]

Because Kalta herself trusted not too many, she had a burgh built in northern bergland, Kalta's burgh was it called, it is yet (so called) in essence, but now is it called Kerenak.

From this burgh, ruled she like a true Mother (but) not to rule for but over her followers and they themselves were henceforth called Celts.

But the Gauls gradually ruled over all Britain.

That came partly because she (Britania) had no burghmaids and thirdly because she had no true foddik.

For all these reasons, could her folk learn nothing, that was dumb and foolish and they were finally robbed by the Gauls of their iron weapons and at last like a bull, led about by the nose.[10]

Jon and Minerva and the founding of Athens

Now will we write how it is gone with Jon. [1]

This is written at Texland. 10 years after Jon was wandered away, came here three ships into the Flymeer, the folk cried ho-n-seien (Huzza!) (What a blessing!), of their tales has the Mother let this be written.

When Jon came upon the Mediterranean, were the stories of the Gauls gone far out everywhere, so that he was nowhere safe on the coast of near Greece. He struck thus with his fleet toward Lydia, that is Lyda's land.[5]

There would the black people catch them and eat them.

At last they came to Tyre but Minerva said, Hold off, for here is the air long infected by the priests.

The king was descended from Tunis, so we later heard, but because the priests would have a king who was, to their thinking, of an old line, so had they raised Tunis to a god, to the distress of his followers.

When now Tyre was behind our back, came the Tyrians to rob a ship out of our rear guard, after that it was too far, could we not win it back, but Jon swore venegance therefor.

When night came, went Jon to the far Greeces, at last they came to a land which looked very bleak, but they found there a harbour mouth.[10]

Here, said Minerva, shall apparently no fear of princes nor priests be needed, for they always like fat pasture, though when they ran into the harbour, they found not yet room enough to hold all the ships, however, most all were too fearful to go on.

So went Jon who would (go) further, with his spear and flag, calling to the young folk, whoever willingly would rally by him.

Minerva who would remain did likewise.

The greatest deal went to Minerva, but the youngest seamen went to Jon.[15]

Jon took the foddik of Kalta and her maids with him, and Minerva kept her own foddik and her own maids.

Betwixt the far and near Greeces, found Jon some islands which he liked.

Upon the greatest, went he into the forest between the mountain ridges to build a burgh.

From the little islands went he out of wrack to reave the Tyrian ships and lands, therefore are the islands called Rawer (Robber) islands as easily as Jon's islands (Ionia Islands).

When Minerva had seen that land, which is called Attica by the inhabitants, saw she that the folk were all goatherds, they sustained their bodies with meat, vegetables, wild roots and honey.[20]

They were clad in skins and they had their shelters on the slopes of the mountains.

Thereby are they called Hellinggar (slopers) by our folk.

At first, went they on the run, though as they saw that we coveted not after their possessions, came they back and let great friendship be seen.

Minerva asked whether we, in their grace might settle down.

That was come to be under the stipulation that we help them to fight with their neighbors who always come to steal their children and rob their possessions.[25]

Then we built a burgh one and a half poles from the harbour.

Upon the advice of Minerva, was it called Athenia: for, said she, posterity aught to wit that we are come here not through slight nor force, but received as friends.

While we worked on the burgh came the princes, when they saw that we now had no slaves, they agreed not with such (a condition) and they gave the look to Minerva, as though they thought she were a princess.

But Minerva asked, how art thou come well to own thy slaves?

They answered, some have we bought, others won in battle.

Minerva said, if ever no one would buy people so should no one steal your children and ye should not therefore have no war, wilt thou thus remain our allies, so must ye let thy slaves free.[30]

That now will the princes not, they will drive us away.

But the stoutest of their people come to help build our burgh, which we now make of stone.

This is the story of Jon and of Minerva

Dr. Ottema's interjection

When they now had told it all, asked they, with reverence, for iron fortification weapons, for said they our injurers are mighty, though as soon as we have true weapons, shall we well withstand them. [35]

When she agreed thereto, the people asked whether Frya's morals would thrive at Athenia and the other Greeces, the Mother answered, if the far Greeces belong to the legacy of Frya, so shall they there bloom,

if they belong not thereto, then shall they needs long be fought over, for the Kroder shall yet have gone around fivethousand years with his yule before Finda's folk shall be ripe for freedom.

The expulsion of the Gertmen and the founding of Gertmannia in India [1]

When Hellenia or Minerva was dead then the priests behaved as if she were yet with us, so that that should seem clear, have they declared Hellenia to be a goddess. And they wouldn't let no other Mother be chosen, saying, they had fear that there were none among her maids whom they could trust as well as Minerva who was surnamed Nyhellenia.

But we wouldn't not recognize Minerva as a goddess, since she herself had said that no one could be good or perfect as Wralda's ghost.

Therefore we elected Gert Pire's daughter.[5]

As the priests saw that they might not fry their herring on our fire, then went they about Athens and said that we wouldn't recognize Minerva as a goddess out of envy, because she had shown the natives so much love.

Furthermore, they gave the folk images of her likeness, professing that they might ask everything thereof so long as they remain obedient.

Through all this preaching, that dumb folk became averse to us. But we had our stone burgh wall with two thorns surrounding us all the way to the sea. They might not therefore long come near us.[10]

Though what happened, in Egypt there was a highpriest, bright of eyes, clear of brain, light of spirit, his name was Cecrops, he came to give advice. As Cecrops saw that he with his people could not overrun our wall, then sent he messengers to Tyre.

Afterwards came thus three hundred ships full of soldiers from the wild mountain folk unexpectedly sailing to our harbour, while we were struggling with all our men upon the walls. As soon as the harbour had taken them in would the wild soldiers rob the town and our ships.

One soldier had already violated a maiden, but Cecrops would not abide that and the Tyrian seamen who yet had Frya's blood in the body said, if thou doest that so shall we stick the red rooster in our ships and thou shalt not see thy mountains again.[15]

Cecrops who thought neither of murder nor of pillage sent messengers to Gert to demand the Burgh of her, she might have free passage with all her driven and movable property, her followers just as much.

The wisest of the burghers all well seeing that they could not hold the burgh, advised Gert that she should accept quickly before Cecrops became wroth and did otherwise. Three months afterwards went Gert hence with the very best of Frya's children and seven times twelve ships.

When they were a while beyond the harbour, came there well thirty ships from Tyre with wife and child.

They would go to Athens, then, as they heard how it stood shaped there went they with Gert.[20]

The seaking of the Tyrians brought everyone together through the strait which in these times ran out of the red sea.

At last they landed at the Punjab, that is in our speech "five waters" because five streams with her run into the sea.

Here set they themselves down. That land have they called Gertmannia.

The king of Tyre seeing afterwards that the very best of his seamen were gone away, sent all his ships with his wild soldiers to fetch them dead or living.[25]

But as they came by the strait both sea and earth shook.

Forth heaved the earth her body so high that all the water in the strait ran out, that all mud flats and shores like a burgh wall rose up before him. That happened to the Gertmen for their virtue as all people may brightly and clearly see.

Ulysus

On the year 100 and 5 after Aldland was sunken, is this written upon the eastwall at Frya's burgh.[1]

After we in twelve years time had seen no Greeks at Almanland, there came three ships so elegant as none we had hitherto never hadn't seen. Upon the greatest of them was a king of the Jhohn's islands.

His name was Ulysus and the acclaim of his wisdom great.

Of this king was it foretold through a priestess, that he should become king over all Greece so long as he heeded the advice to get a foddik which was struck on the foddik at Texland.[5]

To fetch one, he had brought along many treasures, above all, women's jewellery, such as there are not more beautiful made in the world.

They came from Troy, a place which the Greeks had conquered.

All these treasures, they offered to the Mother, but the Mother wouldn't wit naught thereof.

When he at last saw, that she was not to win, he went to Walhallagara (Walcheren).

There was a maid set up her name was Kat, then in due course was she called Kalip (Calipso) because her lower lip stuck out like a masthead.[10]

With her had he whiled away years to the distress of all them that wist. According to the maid's claim had he at last got a foddik from her though this has not profited him, for as he came into the sea, his ship is lost and he taken up naked and bare by the other ships.

Of this king is here a writer left of pure Frya's blood, born at the new harbour of Athens and what here follows has he written for us about Athens, thence may one conclude, how true the Mother Hel-licht has spoken when she said that Frya's seed could not hold a place at Athens.

From the other Greeks hast thou surely heard much ill about Cecrops, for he were not in good repute.[1]

But I dare say, he were an enlightened man, highly famed by the natives as well as by us, for he was not about to oppress the people as were the other priests, but he was virtuous and wist to value the wisdom of distant folk after its worth.

Therefore that he wist that, had he granted us that we might live by our own equal law book.

There went a tale that he was inclined toward us, because he should have been begotten by a Frisian maiden and an Egyptian priest, because he had blue eyes, and that many maidens were stolen from us and sold over in Egypt.[5]

This has never been confirmed.

However, it may be, it is sure that he shew us more friendship than all other priests together.

But when he was dead, his successor went quickly to tamper with our laws and gradually made so many unfair rulings, that thus at long last, of equality and freedom have naught remained other than the appearance and the name.

Furthermore wouldn't they naught not allow that the codes be brought into writing, whereby the knowledge thereof was hidden from us.

Heretofore were all cases within Athens pleaded in our language, afterwards must it take place in both languages and at last only in the natives' speech.[10]

In the first years, the menfolk took only wives of our own race, but the young folk grew up with the maidens of the natives and also took of them.

The bastard children who came thereof were the most beautiful and shrewdest in the world but they were also the worst.

Hopping over to both sides, caring neither about rules nor customs, were it not that it were for their own gain.

So long as there were yet a beam of Frya's ghost holding sway, was all the building material wrought to common works and no one mightn't build a house, that is roomier and richer than his neighbor's.

Though when some bastard townsmen were rich through our sea voyages and through silver which their slaves won from the silver mines, then went they over upon the hills or dales to dwell.[15]

There behind high walls of leaves or of stone built they courts with costly household appointments and to be in good standing with the priests, they installed there false, godlike and impious images.

By the foul priests and princes were the knaves sometimes more craved than the daughters, and often through riches or through force led off from the path of virtue.

After that riches far above virtue and honour were gotten by that degenerate bastard race, one saw often youths who adorned themselves in famous rich clothes, their parents and the maids to shame and their gender to ridicule.

If our simple elders came to Athens upon the general assembly and therefore would complain, so was it called out, hark, hark, there shall a seamonster speak.[20]

Thus is Athens become like a morass in the hot lands, full of bloodsuckers, toads and venomous snakes, wherein no person of hard principles may dare set his foot.

How our Denmarks got lost

This stands in all our burghs [1]

How our Denmarks got lost 1600 and 2 years after Aldland is perished.

Through Wodin's folly and madness was the Magy become boss over Skenland's eastern part. Over the mountains and over the sea dared they not come.

The Mother would not have it back, she spoke and quoth, I see no danger in his weapons, but well (is there danger) to take back the Skenlanders for they are bastarded and rotten.[5]

Upon the general assembly, everyone thought likewise.

Therefore is it left to them.

A good 100 years later began the Danes to trade with them.

They gave them iron weapons and tools therefor they exchanged golden ornaments along with copper and iron ore.

The Mother sent messengers and advised thus, they should let the trade go.[10]

There were dangers said she for their morals, and by that which they lose their principles, then should they also lose their freedom.

But the Danes hadn't ears toward that.

They wouldn't not conceive that their morals could vanish, therefore did they not bother themselves.

At long last they found their own weapons and supplies lacking.

But that wrong wrought its own punishment.[15]

Their bodies were laden with looks and appearance, but their chests, cupboards and barns were empty.

Only a hundred years after the day that the first ship was sailed from the coast, came poverty and want in through the windows, hunger spread his wings and struck down upon the land, strife lept proudly over the street and forth to within the houses, of love couldn't no trace no longer not be found and quarrelling ran away.

The child wished food of his mother and the mother well had baubles through nothing to eat.

The wives came to their husbands, these went to the graves, the graves themselves had nothing or kept it hidden.[20]

Now must one sell the decorations, but while the seamen were gone away therewith came frost and laid a plank down upon the sea and over the straight (sound).

When frost had reached the bridge, the watchfulness over the land stepped out and betrayal climbed upon the seat.

Instead of watching the shores, hitched they their horses to sleds and ran then to Skenland. The Skenlanders who were desirous after the land of their forebears, came to the Denmarks.

Upon a bright night came they all.[25]

Now said they that they had a right upon the land of their forbears and while one fought thereover, came the Finns into the neglected thorps and ran with the children away.

Thereby and that they hadn't not not good weapons, was the cause lost to them and therewith their freedom for the Magy became boss.

That came, that they never read Frya's tex and had neglected her advice-giving.

There are some that think that they were betrayed by the graves, that the maids had long suspected it, though whosoever would speak thereof, his mouth shall be snared to with golden chains.

We may not pass judgement thereupon, but we will warn you, lean not too much upon the wisdom and virtue of your princes nor of your maids, for if it shall hold (together) [30]

so must each man alike watch over his own drives as well as for the common welfare.

Frana

Two years thereafter came the Magy himself with a fleet of light barges, to bereave Texland of the Mother and of the foddik.[1]

He carried this evil thing out at night in the winter during a storm as wind yowled and hail clattered against the window.

The sentry who thought that he heard something, struck his torch up.

Then as soon as the light fell from the tower upon the roundeal, he saw there were many armed men already over the burgh wall.

Now went he about to ring the bell, though it were too late.[5]

Ere the defense were ready, were all two thousand underway about to ram the gate.

The battle lasted short, for because the guards had not held a good watch came all (the foe) around (us).

While all were pressed into the fight, was there a vile Finn slipped into the house or bedroom of the Mother and would do her violence.

The Mother warded him off so that he stumbled backward against the wall.

When he was again on his feet, struck he his sword into her belly saying, wilt thou not have my rod so shalt thou my sword.[10]

After him came a skipper from the Denmarks, this man took his sword and clave the Finn through his head.

Thence flowed black blood and thereover hung blue flame.

The Magy let the Mother be tended aboard his ship.

When she was again so far hale and better that she might coherently speak, the Magy said that she must sail with him, then that she should keep her foddik and maids, that she should enjoy an estate so high as she heretofore had not known.

Furthermore he said that he should ask her in the presence of his princes, whether he should be master over all lands and folks of Frya's.[15]

He said that she must confirm and prove it, otherwise should he let her die in much woe.

When he had gathered all his princes about her bed, asked he loudly, Frana since ye are clear-seeing must ye tell me if I shall be master over all lands and folks of Frya's.

Frana did as though she heard him not.

At long last opened she her lips and quoth, my eyes become darkened, though that other light dawns upon my soul.

Yes I see it.[20]

Hark Earth and be blithe with me.

In the time that Aldland is sunken, stood the first spoke of the Yule on top.

Thereafter is he gone down and our freedom with him.

When he has rolled down two spokes or 2000 years, so shall the sons stand up whom the princes and priests have sired by the folk through whoredom and witness against their dads.

They shall succumb to murder, but what they have said shall remain further in the bosoms of the stout-hearted people, thus like good seed which is laid down in thy womb.[25]

Yet a thousand years shall the spoke incline downward and all the more sink in the gloom and in blood, spilled through the class-level of the princes and priests.

Thereafter shall the dawn again begin to glare.

Seeing this, shall the false princes and priests struggle and wrestle together against freedom, but freedom, love and harmony shall take the folk in their guard and with the yule rise out of the vile pool.

That right which first only glimmered, shall then gradually become a flame.

The blood of the evil shall stream over thy body, but thou mightest not take it naught to thee.[30]

At last shall the venomous creature prey thereupon and die thereof.

All vile histories which are intended to exalt the princes and priests shall be offered to the flame.

Furthermore shall all thy children live in peace.

When she had spoken, sank she down.

But the Magy who had not well understood her shouted, I have asked thee whether I should be boss over all lands and folks of Frya's and now hast thou spoken to another.[35]

Frana righted herself again, looked him straight on and quoth: ere seven days are over shall thy soul wander about with the night birds at the graves and thy body shall lie upon the bottom of the sea.

All well said the Magy with hidden wrath, say but that I come.

Forthwith said he to his executioners, throw that woman overboard.

Thus was the end of the last of our Mothers.

Wrack will we therefor not cry, that shall time take.[40]

But a thousand times a thousand times will we call to Frya afterwards: watch-watch-watch.

How it is further gone with the Magy [1]

After the Mother was foredone, he had the foddik and the maids brought to his ship together with all the effects which he liked.

Forth went he up the Flymeer for he would abduct the maid of Medeasblik or of Stavora and make one of them to Mother.

Though there were they put on their guard.

The seamen of Stavora and of the Alderga had gladly taken themselves thither, but the great great fleet was out on a far voyage.[5]

Now went they hence and sailed with their little fleet toward Medeasblik.

The Magy neared Medeasblik by bright day and shining sun.

Indeed his people went boldly storming away upon the burgh.

But as all the folk was landed with the boats, came our seamen out of the creek and shot their arrows with turpentine balls upon his fleet.

They were all so well aimed that many of his ships were on fire instantly.[10]

They that watched aboard the ships, also shot at us then, though that hit nothing.

When at last a ship all burning drifted toward the ship of the Magy, he ordered his skippers that he should hold off, but the skipper who was the Dane who felled the Finn, answered, thou hast sent our Honoured mother to the bottom of the sea to say that thou shouldest come, shouldest thou forget this is the heat of battle; now will I see to it that thou provest thy word.

The Magy would ward him off; but the skipper, a true Frisian and strong as a yoke ox;[15]

clamped both his hands about his head and heaved him overboard into the swelling sea.

He hoisted forth his brown shield on top and sailed right to our fleet.

Thereby came the maids unharmed to us, but the foddik was gone out and no one wist how it was come to pass.

When they heard on the unwrecked ships that the Magy was drowned, they bore away because the seamen of them were mostly Danes.

After the fleet was far enough away, our sea-men turned and shot their burning arrows down upon the Finns.[20]

When the Finns thus saw how they were betrayed, everyone leaped through each other and there were no longer neither obedience nor command.

At this time, the defense charged hence from the burgh.

He who fled not was killed off, and he who fled found his end in the pools of the Krylinger forest.

Postscript

When the seamen lay at the creek, there was a joker among them, who said, Medea may laugh as we rescue her out of her burgh.

Therefore have the maids called the creek “Medea may laugh (mei lakkia) (Medemi lacus)”.[25]

The events which happened thereafter, may all men remember.

The maids delight to tell it in their wise and to let it be well described.

Therefore we reckon our work complete.

Hail.

End of the Book.[30]

Intrigues and Division

The writing of Adelbrost [1]

My name is Adelbrost, son of Apol and of Adela.

By my folk am I chosen to be Grave over the Linda region.

Therefore will I procede with this book in such a way as my mother has spoken.

After the Magy was felled and Fryasburgh brought back in place, must thus a Mother be chosen.[5]

In her life, had the Mother not named her successor.

Her last will was gone and nowhere to be found.

Seven months thereafter was a general assembly called and well at Grenga because it borders on the Saxonmark.

My mom was chosen, but she wouldn't not be no Mother.

She had saved my dad's life, thereby had they fallen in love with each other and now would they also be wed.[10]

Many would disuade my mom from her decision; but my mom said, an Honoured Mother should be pure in her mood as she outwardly seems and evenly mild (generous) to all her children.

After I now have loved Apol above all in the world, so can I thus be no Mother.

So spoke and quoth Adela, but the other burghmaids would all be Mother.

Every state bargained for its own maid and wouldn't give in.[15]

Thereby is there none chosen and the kingdom thus disunited.

Hence may it be understood.

Liguert, the king who lately is fallen, was chosen during the life of the Mother, seemingly with the love and trust of all the states.

It was his turn to dwell at the great court at Dok-hem and in the Mother's life, was great honour shown him there for it were ever so full with messengers and riders as one had not seen before.[20]

Though now was he lonely and forsaken, for all were afraid that he should make himself master over the kingdom and rule like the slave kings.

Each prince weened, moreover, that he did enough as he watched over his own state; and the one gave nothing to the other.

With the burghmaids went it yet worse.

All of these bragged of their own wisdom and whenever one of the Graves did anything to them, so wrought they mistrust between him and his people.[25]

If a thing happened which concerned many states, and had one obtained the advice of our maid, then all others said that she had spoken in favour of her own state.

Through such rancour brought they strife in over the states and insodoing tore they the bond of unity, that the folk of one state were hateful to the folk of another state and at least regarded them as foreigners.

The result of that has been that the Gauls or Druids have won all the lands off us up to the Scheldt and the Magy up to the Weser.

How it has gone that way, has my mom explained, otherwise had this book not been written, although I have lost all hope that it shall help the advantage.[30]

I write thus not in the delusion, that I thereby shall win or keep that land, that is in my opinion impossible.

I write only for the coming generation so that they altogether might wit in what wise we went wrong, and that all might thence learn that evil deals its own punishment.

Adel-Bond

Me has one called Apollonia.[1]

Twice thirty days after my mom's death, has one found my brother Adelbrost slain upon the wharf, his head split and his limbs come asunder.

My dad, who lay sick, died of fright.

Then is Apol, my younger brother, sailed from here to the west side of Skenland.

There has he built a burgh, called Lindasburgh.[5]

Wralda has lent him many years thereto.

He has won five sons.

They all brought the Magy dread and my brother fame.

After mom and brother's death are the staunchest from out of the land come to each other, they have made a federation, called the Adel-band.

So that no trouble should return to us, they have brought me and Adelhirt, my youngest brother, upon the burgh, me by the maids and my brother by the defenders.[10]

Though I were thirty years, has one chosen me to be burghmaid, and though my brother were fifty, was he chosen as Grave.

From mom's side, was my brother the sixth but from dad's side the third.

By rights might his line not put overa Linda after their name, but everyone would have it to honour my mom.

Above that has one given us a copy of the book of the Adela followers.

Therewith am I the happiest, for through my mom's wisdom came it into the world.[15]

In the burgh, have I found yet other writings which are not in the book, also praises over my mom, all of which I will write afterwards.

Treason

These are the left behind writings of Brunno's who has been clerk to this burgh.[1]

After the Adela followers had all transcribed, each in his kingdom, what stands upon the wall of the burghs, they decided to elect a Mother.

Thereto was a general assembly called upon this matter.

After Adela's first advice was Tuntia recommended.

Also should that have been successful.[5]

Though now my burghmaid asked the word (to speak), she had always been of the opinion that she should become Mother, because she resided in the burgh when most all Mothers were chosen.

When the word was granted her, she opened her false lips and quoth: Ye all seem sore attached to Adela's advice.

Though that shall not close nor snare my mouth.

Who though is Adela and whence comes it that such high praise sways to her.

Like I am today so has she heretofore been burghmaid.[10]

Though is she therefore wiser and better than I and all others, or is she more steeped in our laws and customs.

Were that the case, so should she have been Mother when she was chosen thereto, but she would rather have marriage with all the joy and things which are otherwise connected thereto, instead of watching alone over herself and the folk.

She is clear-seeing, good, but my eyes are far from being darkened over.

I have seen that she strongly loves her husband, now good, that is lovely, but I have further seen that Tiintia is Apol's niece.

More will I not say.[15]

The foremost understood full well where she sought protection, but among the folk came discord and after the majority came away from her, would Ttintia not be granted the honour.

Talk was stopped, the short swords taken out of the sheaths, but there was no Mother elected.

Shortly thereafter had one of our messengers killed his comrade.

Until today had he been dutiful, therefore my burghmaid had leave to help him over the border.

Though instead of helping him toward Germany, she flew also herself with him over the Weser and forth to the Magy.[20]

The Magy who would harbour Frya's sons installed her as Mother to Godaburgh and Skenland, but she wanted more, she told him that whenever he could sweep away Adela, he should become master over all Frya's land.

When ever he would promise her Texland, so should her messengers serve as pathfinders to his warriors.

All these things have her messengers themselves confessed.

Death of Adela

The other (2nd) writing.[1]

Fifteen months after the last assembly was it Friundskip (friendship) or Winnemonath (win-month) (joy-month).

Every one gave himself to merry merry joy and blithness and no one bothered but to increase his pleasure.

Though Wralda would show us that watchfulness may never be neglected.

In the middle of the fest of Frya came fog to cover our area in thick gloom.[5]

Pleasure ran away, the watchfulness wouldn't naught come back.

The beach guards were gone from their emergency fires and upon the access paths was no one to observe.

When the fog gave way, the sun looked through the chinks of the clouds upon the earth.

Everyone came out again to shout for joy and to yell, the young folk went singing with hawthorn and these filled the air with their lively breath.

But while everyone there bathed in pleasure, was betrayal landed with horses and riders.[10]

Like all evil-doers were they helped through gloom, and hence slipped through Linda forest's paths.

Before Adela's door went twelve maidens with twelve lambs and twelve boys with twelve calvs, a young saxman rode a wild buffalo, which he himself had caught and tamed.

With all sorts of flowers were they decorated, and the linen tunics of the maidens were bordered with gold out of the Rhine. When Adela came from her house upon the street, fell a rain of blooms down upon her head and the pipes skirled out above everyone.

Poor Adela, poor folk, how short shall joy here abide.[15]

When the long procession was out of sight, came there a heard or Magyar riders running straight to Adela's home.

Her dad and husband were yet sitting upon the steps.

The door stood open and therein stood Adelbrost, her son.

When he saw how his elders were in fear, he gripped his bow from the wall and shot at the foremost of the robbers; this twitched and rolled down upon the grass;[20]

upon the second was a similar lot shared out.

Meanwhile had his elders fetched their weapons and went undaunted against them.

The robbers should have surrounded them, but Adela came, in the burgh had she learned to handle all weapons, seven earthfeet tall was she and her sword as many, thrice smote she them over their heads and when it came down, was a rider fallen-in-the-grass.

Followers came around the bend in the lane way.[25]

The robbers were felled and captured.

Though too late an arrow had hit her bosom.

Treacherous Magy!

In venom was his point dipped and thereof is she dead.

The Burghmaids praise Ode to Adela

Yes foreign friends, thousands are already come and yet more are on the way.

Well they will hear Adela's wisdom.

Surely is she princess (forstine), for she has always been foremost.

Oh woe whereto should they serve.

Her shirt is linen, her tunic wool which she herself spun and wove.

Wherewith should she enhance her beauty.

Not with pearls, for her teeth are whiter.

Not with gold, for her hair is more radiant; not with stones, well are her eyes soft as lambs eyes, though as well as fiery that one might not scarcely look therein.

But what say I of beauty.

Frya was indeed no more beautiful.

Yes friends, Frya who had seven beauties, whereof her daughters have inherited but one each, at most three.

But although she were ugly, she should have been dear to us.

If she be warlike.

Hark friends, Adela is the only child of our grave.

Seven earthfeet is she tall, yet greater than her body is her wisdom, and her courage like both together.

Look, there was once a fen fire, three children had sprung upon a gravestone.

The fell wind blew.

Everyone cried and the mom was confounded.

There came Adela: how standest thou and tarriest thou cried she, try to give help and Wralda will give you strength.

There hopped she to Krylwood, gripped elder branches, tried to make a bridge, now the others helped and the children were saved.

Yearly come the children here to lay flowers.

There came three Phoenician sailors who would do them evil but Adela came, she had heard their whoop, she knocked the offenders unconcious and so that they themselves should prove that they were unworthy men, she bound them fast to a spinning distaff.

The foreign gentlemen came asking their nation.

When they saw how ridiculously they were mistreated, wrath came up, though one told how it happened.

What they further did, they bowed before Adela and kissed the end of her dress.

Come foreign friend, the woodland birds fly before the many visitors.

Come friend, so mayest thou hear her wisdom.

By the gravestone wherein the elegy is mentioned, is mom here burried.

Upon her gravestone are these words written.[30]

Walk not too hastily for here lies Adela.

The early lore

The early-lore which is written on the outer wall of the burgh gate, isn't not written again in the book of Adela's followers.[1]

Wherefore it is left out wot I not to write.

Indeed this book is my own, therefore will I put it (the lore) therein at the wish of my kinsmen.

Early-lore

All well meaning Frya's children be hale.

For through them shall it be happy upon earth.[5]

Teach and say to the folks.

Wralda is the eldest of all or overeldest.

For it made all things.

Wr-alda is all in all, for it is everlasting and unending.

Wr-alda is everywhere present, but nowhere to be seen, therefore is that being called a ghost.[10]

All what we might see of him are the creatures which, though his life, come and go again hence, for out of Wr-alda come all things and go all things.

Wr-alda is the one almighty being, for all other power is lent by him and goes back to him again.

Therefore is he alone the creating being and there is naught created beyond him.

Wr-alda laid eternal rules which is law in all creation, and there are no good rules or they must have been made thereafter (likewise).

But although everything be in Wr-alda, the evil of man is not of him.[15]

Evil comes through carelessness and stupidity. Therefore can it well scathe the people, Wr-alda never.

Wr-alda is the wisdom and the laws which it has set, are the books whence we may learn and there is no wisdom to find nor to gather without them.

The people might unlock many things, but before Wr-alda is everything open.

The people are manly and womanly but Wr-alda shaped both.

The people love and hate, though Wr-alda is only just.[20]

Therefore is Wr-alda alone good and there are none good but him.

With the Yule, all creatures transform and change, but good alone is immutable.

Because Wr-alda is good, thus may he not change; and because he abides, therefore is he essence alone and all else show.

The other part of the early-lore [1]

Among Finda's folk are the ignorant, who through their overinventiveness are thus evil, that they deceive themselves and who devoutly attest, that they are the best part of Wr-alda; that their ghosts are the best part of Wr-alda's and that Wr-alda may only think through the help of their brain.

That every creature is a part of Wr-alda's unending being; that have they stolen from us.

But their false speech and their unbridled pride have brought them upon the wrong way.[5]

Were their ghost Wr-alda's ghost, so should Wr-alda be all dumb instead of light and wise.

For their ghost enslaves himself ever to make beautiful images, which ye afterwards pray to.

But Finda's folk is an evil folk, for however the fools fool themselves that they are gods, so have they created the unhallowed gods beforehand, to say always, that these gods have created the world and all that is therein, greedy gods full of envy and wrath, who will be honoured and served by the people, who want blood and offerings and ask treasure.

But the foolish false men who have themselves called god's henchmen or priests, receive and collect and gather all that which is before the gods of which there are none, in order to keep it themselves.

All this, they undertake with an expansive mood, through which they ween themselves gods, who are beholden to no one else.[10]

Be there some who surmise and make bare their trickery, so are they caught by their rascals and burned for their blasphemy, all with stately ritual to honour their false gods.

But in truth, only so that they should not scathe them.

So that our children now may be armed against their godlike lore, so should the maids take care to teach about what here shall follow.

Wr-alda was before all things and after all things shall he be.

Wr-alda is thus eternal and he is unending therefore isn't there naught but him.[15]

Throughout Wr-alda's life was time and all things born, and his life takes all things away.

These things must be made clear and bare by all means.

When that much is accomplished, (lit: Is it so far won,) so says one further:

What thus concerns our form, thus are we a deal of Wr-alda's unending being, also the shape of all the creatures, though what concerns our shape, our properties and all our thoughts, these belong not to the essence.

These are all fleeting things which appear throughout Wr-alda's life.

But through which his life always goes forth, thus may not there naught in his stead not abide.[20]

Therefore all created things change place, shape and way of thinking.

Therefore may not earth herself, nor any creature say: I am, but well I was.

Also may no person say I think, but only, I thought.

The young man is greater and different than he was as a child.

He has other desires, inclinations and ways of thinking.[25]

The man is a dad and thinks otherwise than when he was a youth. Likewise the old of days.

That wot all mankind.

Thus must everyone now wit and must admit, that he always changes every instant, also while he says: I am, and that his thought-images change while he says: I think.

Instead that we thus repeat unworthily the evil of Finda's and say, I am, or well, I am the best part of Wr-alda's, yea through us alone may he think, so we announce everywhere and always where it be needed: we Frya's children are apparitions through Wr-alda's life;[30]

at the beginning small and bare, though ever becoming and inclining to perfection, without ever becoming as good as Wr-alda himself.

Our ghost is not Wr-alda's ghost, he is thereof alone a manifestation.

When Wr-alda created us, has he through his wisdom-brain, lent us sense memory and many good traits.

Herewith might we consider his creatures and laws.

Thereof might we teach and thereof might we speak, all and only for our own well being.[35]

Had Wr-alda given us no sense, so should we wit of nothing and we should be yet more irredeemable than a jelly fish, which is driven forth through ebb and through flood.

Speech and answers of other maids by example

This is writter on parchment.[1]

Speech and answers of other maids by example.

An unfriendly greedy man came to complain to Trast who was maid at Stavia. He said a storm had taken his house away.

He had prayed to Wr-alda, but Wr-alda hadn't lent him any help.

Art thou a true Frisian, asked Trast.[5]

From parents and forefathers answered the man.

Then said she will I sow something in thy mind in the trust that it may germinate, grow and give fruit.

Further spoke she and quoth.

When Frya was born, stood she naked and bare, unsheltered against the rays of the sun.

No other might she ask and there were none who might lend her help.[10]

Then went Wr-alda to and wrought in her mind inclination and love, fear and dread.

She looked roundabout, her inclination chose the best and she sought shelter under a protecting linden.

But rain came and caused her to become wet.

However, she had seen how the water dripped off the slanting leaves.

Now she made a roof with slanting sides, of sticks she made it.[15]

But storm wind came and blew rain under it.

Now had she seen that the trunk gave protection, afterwards, she went and made a wall of turf and sod, the first on one side and further on all sides.

Storm wind came back yet wilder than before and blew the roof away.

But she complained not about Wr-alda nor against Wr-alda.

But she made a reed roof and laid stones thereupon.[20]

Having found how hard it is to labour alone, she taught her children how and wherefore she did thusly.

These wrought and thought together.

In this wise, are come upon houses with steps, a street and protecting lindens against the sun's rays.

At last, they built a burgh and all others followed.

If thy house is neigher strong nor fast, so must ye try to make another one better.[25]

My house were strong enough, said he, but the high water has borne it up and storm wind has done everything else to it.

Where stands thy house then, asked Trast.

Along the Rhine, answered the man.

Stood it not upon a knoll or mound, asked Trast.

No, said he, my house stands alone by the bank, alone have I built it, but I might not make a mound there alone.[30]

I wot well said Trast, the maids have told me that.

Thou hast had a grudge all thy life against the people, out of fear that thou must give or do a wit for them.

Though therewith may one not come far.

For Wr-alda who is mild (generous), turns himself off from the greedy.

Fasta has advised us and above the doors of all burghs is it written out in stone protect then your neighbors, teach then your neighbors, so shall they return it.[35]

If this advice is not good, I wot none better for thee.

The man became shame red (he blushed) and dropped quietly hence.

The Burg Liudgarda

Now will I myself write, first about my burgh and then about what I was able to see.[1]

My burgh lies on the north end of the Liudgaarde.

The tower has six sides.

Thrice thirty feet high is it.

Flat from above.[5]

A little house thereupon, whence one observes the stars.

On each side of the tower, stands a house three hundred long and thrice seven feet broad, equally high except for the roof which is rounded.

All these of hard baked stone, and from without are there no others.

Around the burgh is a dike, thereabout, a moat, thrice seven feet deep, wide thrice twelve feet.

He who looks down from the tower, so sees he the shape of the yule.[10]

Upon the ground between the southern houses there, are all sorts of plants from near and far, the maids must learn the powers thereof.

Between the northern houses is only field.

The three northern houses are full of corn and other necessities.

Two southern houses are for the burghmaids to attend school and to dwell.

The southernmost house is the burghmaid's home.[15]

In the tower hangs the Foddik.

The walls of the tower are adorned with costly stones.

In upon the southern wall is the Tex written.

On the right side thereof, finds one the first-lore; on the left side, the law.

One finds other things upon the other three sides.[20]

Against the dike by the house stands the oven and the mill which is turned by four buffalos.

About our burgh wall is the home, thereupon the burghers and warriors dwell.

The surrounding dike thereof is one hour great, not a seaman's, but a sun hour, whereof twice twelve come in a day.

In upon the inward side is a plain, five feet under the crown.

Thereupon are three-hundred crossbows covered with wood and leather.[25]

Besides the houses of the residents, are there within, along the dike yet trice twelve emergency houses for the neighbours.

The field serves as a camp and as a pasture.

On the south side of the outermost dike is the Liudgaarde surrounded by the great Linden forest.

Her shape is three cornered about the bredth, so that the sun may shine thereupon.

For there are many foreign trees and flowers brought back by the sea-men.[30]

The shape of our burgh is, as all others are; though ours is the greatest; but that of Texland is the greatest of all.

The door of Fryasburgh is so high that it rends the clouds, to that tower, are all (others) a comparison.

By us upon the burgh is it thusly dealt.[35]

Seven young maids watch by the Foddik.

Every watch is three hours.

In the other time must they do housework, learn and sleep.

If they have been watching for seven years, they are thus free.

Then might they go among the people to look after their morals and give advice.[40]

She who has been three years maid, so may sometimes go with the old maid.

The scribes must teach the girls to read, write and reckon.

The old men or graves must teach them right and duty, speechcraft, botany, healing, history, tales and songs, as well as all manner of things which are needed for them to give advice.

The burghmaid must teach them how they therewith must go to work among the people.

Along the Rhine

Ere a burghmaid takes on her position, must she travel through the land a full year.

Three graveburghers and three old maids go with her.

So is it also gone with me.

My voyage has been along the Rhine, this side upward and the other side down.

The higher up I came, the poorer the people seemed to me.

Everywhere in the Rhine had one made cribs.

The sand which came therein, was poured over sheep fleeces in order to win gold.

But the maidens there wore no golden crowns thereof.

There had been more, but since we lost Skenland, they are gone to the mountains.

There they delve for iron ore of which they make iron.

Above the Rhine, between the mountain ranges, there have I seen Marsata.

The Marsata are people who dwell upon lakes.

Their houses are built upon piles.

That is due to wild animals and evil men.

There are wolves, bears and black, grizzly lions.

And they are the neighbours (swetsar)- (Swiss) or borderers of the near Greeks, the Kalta followers and the Germans gone wild, all grasping after robbery and booty.

The Marsata help themselves with fishing and hunting.

The hides are put together and prepared by the women, with birch bark.

The little hides are soft as a maid's skin.

The burghmaid at Fryasburgh said to us that they were good, simple people.

Though had I not heard her speak thus, I should have thought that they were none of Frya's, but savages, so shameless they seemed.

Their pelts and vegitables were traded through the Rhinelanders and exported on the seamen's boats.

Along the Rhine was it all the same until Lydasburgh.

There was a great lake.

In upon this lake, were also people, who had their houses upon pilings.

But that was no Frya's folk, but they were black and brown people, who had served as oarsmen to help the seamen home.

They must there abide until the fleet brings them away again.

At last, we came to Alderga.

By the south-harbour-head stands the Waraburgh, a stone house, therein are all sorts of shells, horns, weapons and clothes kept, from distant lands, brought back by the seamen.

A fourth (of an hour) thence is the Alderga, a great lake bordered with lots, houses and gardens, all richly decorated.[30]

In upon the lake lies a great fleet ready, with flags of all kinds of colours.

On Frya's day hung the shields around on the boards (sides).

Some shown like the sun.

The shields of the witking and rear-admirals were bordered with gold.

Behind (lit. abaft) the lake was a canal dug, running thence along the burg, Forana (Vroonen) and forth with a narrow mouth (enge mude-Egmond).[35]

For the fleet was that the way out and the Fly, the way in.

On both sides of the canal are beautiful houses, painted with bright colours.

The gardens are surrounded with evergreen hedges.

I have seen women there, who wear felt tunics as though it were parchment.

Like at Starvere were the maidens adorned with golden crowns upon their heads and with rings about their arms and feet. [40]

Southward of Forana lies Alkmarum.

Alkmarum is a sea or lake, therein lies an island, upon that island must the black and brown men lodge just as at Lydasburgh.

The burghmaid of Forana told me, that the burghers go to them daily to teach them, what true freedom is and how the people aught to live in love to win blessings from Wr-alda's ghost.

Were there any who would listen and might understand, so is he held until he were fully taught.

That is done to make the foreign folk wise, and to win friends everywhere.[45]

Earlier had I been in the Saxonmarks at the burgh Mannagarda-ford.

Though there have I seen more poverty than I sense wealth here.

She answered: whoever there on the Saxonmarks comes courting to ask a maiden, the maiden also asks there:

canst thou keep thy house free against the bannished Germans, hast thou yet none felled (in battle), how many buffalos hast thou taken and how many bear wolf hides hast thou brought to market?

Thence is it come to be that the Saxons leave the farming to the women.[50]

Thus, of a hundred together not one may read nor can write.

Thence is it come to be, that nobody has a motto upon his shield, but only a poor likeness of the shape of an animal, which he has killed.

And finally, thence is it come to be that they have become very warlike, but withal as dumb even as the animals which they catch, and even as poor as the Germans on whom they make war.

Before Frya's folk, is the earth and sea created.

All our streams run into the sea.[55]

Lyda's folk and Finda's folk shall destroy each other, and we must populate the empty lands.

In sailing far and wide lies our salvation.

Wilt thou now that the highlanders partake in our wealth and wisdom, so shall I give thee a bit of advice.

Let the maidens make it a habit to ask their suitors, before they say yes: Where all hast thou traveled about in the world, what couldest thou tell thy children about far lands and foreign folk? If they do thusly, so shall the warlike youths come to us. They shall become wiser and richer and we shall no longer not have no need of that foul nation.[60]

The youngest of the maids, of them that were with me, came way out of the Saxonmarks.

When we now came home, has she asked leave to go home.

Afterwards is she become Burghmaid there, and thence is it come to be that thus today so many Saxons sail with the seamen.

End of the Appollonia Book.

Writings of Frethorik about Fryasland Swamped

The Writings of Frethorik and Wiliow.[1]

My name is Frethorik surnamed oera Linda, that is to say, over the Lindens.

At Liudwardia am I chosen to be Asga.

Liudwardia is a new thorp within the ramparts of the burgh Liudgarda, whence the name is come into disrepute.

In my time has much happened.[5]

Much had I written thereabout, but afterwards are also many things told to me.

From one and another will I write a story after this book, to honour the good people and dishonour the evil.

In my youth heard I complaints all about, a bad time came, a bad time was come.

Frya had forsaken us, her watch maids had she held back, for godlike images were found within our borders.

I burned with curiosity to see the images.[10]

In our neighbourhood hobbled an old maid, in and out of the houses, always talking about bad times.

I turned along side of her.

She stroked my chin.

Now I became bold and asked her if she would once show me the bad time and the images.

She laughed good-naturedly and brought me upon the burgh.[15]

An old man asked me if I could read and write.

No, said I.

Then must you first go and learn said he, otherwise may it not be shown to you.

Daily went I to the scribe to learn.

Eight years later, I heard that our burghmaid had committed whoredom and some burghers had committed treason with the Magy and many people were on their side.[20]

Strife came everywhere.

There were children who revolted against their elders.

In secret were the upstanding people murdered.

The old maid who had exposed everything was found dead in a ditch.

My dad, who was a judge, would have wrack for (avenge) her.[25]

At night was he murdered in his house.

Three years later was the Magy boss without dispute.

The Saxons remained pious and upstanding.

To them fled all good people.

My mom died over it.

Now did I as the others.

The Magy exalted in his wickedness.

But earth should show him, that she might let no Magy nor idols at the holy womb whence she bore Frya.

Even as the wild horse shakes his mane after he has thrown his rider in the grass, just so shook earth her forests and mountains.

Streams spread over the fields.

The sea seethed.

Mountains spewed toward the clouds, and what they spewed, the clouds flung back upon the earth.

By the onset of the Harvestmounth, slanted earth northwards, she sank down, lower and lower.

On the Wolfmonth (wintermonth) lay the low marks (Denmarks) of Frya's land buried under the sea. The forest which the images were in, were heaved up and played in the winds.

The year after, came frost in the Waningmonth and old Frya's land lay hidden under a white (snow blanket).

In Woodgatheringmonth came storms winds out of the North, with moving mountains of ice and stones.

When spring came, earth heaved herself up.

Ice melted in two.

The ebb came and the forests with the images drifted into the sea.

In Joy or Lovemonth, everyone went sailing home again who dared.

I came with a maid to the burgh Liudgaarde.

How sad it looked.

The woods of the Lindaoorden were mostly gone.

That which has been Liudgaarde was sea.

The breakers lashed the dike.

Ice had taken the tower away and the houses lay in through each other.

On the slope of the dike found I a stone.

Our scribe had written his name in it, that was a beacon to me.

As it was gone with our burgh, was it gone with others, in the highlands were they through earth, in the lowlands were they through water fordone.[55]

Only Fryasburgh at Texland was left unharmed.

But all the land which had lain northwards, was under sea.

Yet is it not brought up.

On this shore of the Flymeer, so it is told, were thirty salt marshes come to be, arising from the forests which were driven out with ground and all.

At Westflyland, fifty.[60]

The canal which had run through the land, athwart to the Alderga, was silted up and ruined.

The seamen and other sailing folk, who were at home, had saved themselves with kin and sibs aboard their ships.

But the black folk from Lydasburgh and Alikmarum had done likewise.

While the black folk drove southward, had they saved many maidens, and after no one came to ask for them, they kept them to be their wives.

The people who came back, went all within the dike of the burgh to dwell, because it was all broken and mired without.

The old houses were tumbled together.

From the highlanders bought one kine and sheep, and in the great houses where foremerly the maids had sat, is now clothing and felt made for a living.

That happened 1888 years after Atland was suken.

Frethorik about the Black Men

In the 282nd year since we had no Honoured Mother, and now all seemed lost, one went about to choose one.[1]

The lot fell to Gosa surnamed Makonta.

She was Burghmaid at Fryasburgh and at Texland.

Bright of head and clear of sense, all good, and because her burgh alone was spared, everyone saw thence her calling.

Ten years later came the seamen from Forana and from Lyda's burgh.[5]

They would drive out the black people with wife and child from the land.

Therefore would they gain the Mother's advice.

But Gosa asked, canst thou bring one and the other back to their lands then aughtest thou to make speed, otherwise shall they not find their kinsmen again.

No said they.

Then said Gosa: They have tasted thy salt and eaten thy bread.[10]

Their body and life have they put under your protection.

Ye must search your own hearts.

But I will give thee a bit of advice.

Hold them until you are able to take them home again.

But hold them by your burghs thereabout.[15]

(Hold them outside of your burghs.)

Watch over their morals and teach them as if they were Frya's sons.

Their women are the strongest here.

As smoke shall their blood blow away, until at last naught other than Frya's blood shall remain in their posterity.

So are they abidden.[20]

Now wished I well that my descendants should discover, how far Gosa spoke the truth.

When our lands were again to be entered, there came bands of poor Saxon men and women to the region of Stavia and to the Alderga, to seek golden and other ornaments out of the marshy ground.

Though the seamen would not allow that.

Then went they to dwell in the empty thorps at West Flyland to keep their body.

How the Gertmen and how many Helenia followers came back

Now will I write how the gertmen and how many Helenia followers came back

Two years after Gosa became Mother, a fleet came into the Flyeer.

The folk cried hugza.

They sailed to Stavere.

The flags were on top (of the masts) and at night shot they burning arrows into the air.

When it dawned, some rowed with a sigh into the harbour.

They again cried huzza.

When they landed, a young fellow hopped up the bank.

In his hands had he a shield, thereupon was bread and salt laid.

After that came a grave, he said we come away from far Greece, in order to keep our morality,

now we wish ye should be so mild as to give us so much land that we thereupon might dwell.

The graves wist not what to do, they sent messengers everywhere, also to me.

I went up and said: now that we have a Mother aught we to ask her advice.

I myself went with them.

The Mother who wist all, said, let them come, so might they help us keep the land: but let them not abide in one place, so that they become not powerful over us.

We did as she had said.

That was all to their liking.

Friso rested with his people at Stavere, which they made back into a seaport, as well as they might.

Wichhirte went with his people eastward to the Emude.

Some of the Ionians who thought that they were descended from the Alderga folk, went thither.

A small part of them who weened that their forebears came from the seven islands, went hence and settled themselves down within the ramparts of the burgh Walhallagara.

Frethorik about Alexander the Great

Liudgert, the rear-admiral of Wichhirt was my comrade and afterwards my friend.

From out of his diary have I the story which hereafter shall follow.

After we had sat by the five waters 12 times 100 and twice twelve years, while our seafighters had sailed all seas which were to be found, came Alexander the king with a mighty host sailing from above, along the stream to our thorps.

No one might resist him.

Though we seamen who resided by the sea, we shipped ourselves with all our movables and bore hence.

When Alexander learned that such a great fleet has escaped him, he became so wroth, as to swear he should set all thorps aflame if we would not come back.

Wichhirt lay sick in bed.

When Alexander had leaned that, he waited until he was better.

Afterwards came he to him speaking very kindly, though he betrayed as he earlier had done.

Wichhirt answered thereafter, o all greatest of the kings.

We seamen come from everywhere.

We have heard great deeds of you.

Therefore are we full of respect for your weapons, though yet more for thy science.

But we others, we are freeborn Frya's children.

We mightn't not be no slaves.

If I would, the others should rather wish to die, for thus is it commanded through our laws.

Alexander said: I will not make thy land to my booty, nor thy folk to my slaves.

I will only that you serve me for wages.

Therefore will I swear by both our gods that no one shall be dissatisifed because of me.

When Alexander afterward shared bread and salt with him, Wichhirt has chosen the wisest deal.

He let the ships be gotten by his son.

When they all were back, Alexander has hired them all.

Therewith would he ferry his folk to the holy Ganges, which he might not have approached by land.

Now went he about to choose from his folk and from his soldiers who were wont to sail overseas.

Wichhirt had become sick again.

Therefore went I alone with them and Nearchus, on the king's way.

The voyage went, without avail, to an end, because the Ionians were ever in a state of animosity with the Phoencians, thus Nearchus himself could not remain boss.

Meanwhile had the king not sat still.

He had his soldiers chop trees and make them into planks.

Through the help of our timbermen (builders, shipwrights) had he made ships thereof.[30]

Now would he himself become seaking, and with all his host sail up the Ganges.

However, the soldiers who came from the mountainlands were afraid to sail the sea.

When they heard that they must (sail) with him, set they the timber lots on fire.

Thereby were all our thorps laid in ashes.

At first, we though that Alexander had ordered it and everyone stood ready to put to sea.[35]

But Alexander was wroth, he would have the soldiers killed by his own folk.

But Nearchus who was not only his foremost prince but also his friend bade him do otherwise.

Now he behaved as though he thought that an accident had done it.

However he could not resume his voyage.

Now would be turn back, though before he did that, he let it be investigated who was guilty.[40]

As soon as he wist that, he let them all remain without weapons in order to make a new thorp.

He let some of his folk be armed to tame the others, and to build a burgh.

We must take woman and children with us.

As we came to the mouth of the Euphrates, so might we there choose a place to turn back, our wages should be just as gladly dealt to us.

On the new ships which had escaped the fire, he let the Ionians and Greeks go.[45]

He himself went with his other folk along the coast through the dry wastes, that is through the land which Earth heaved up out of the sea, when she heaved up the straits after our forbears as they came into the Red sea.

When we came to new Gertmania (new Gertmania is a harbour which we had made ourselves there to take in water) met we Alexander with his host.

Nearchus went ashore and stayed there three days.

Then went he again forth.

When we came by the Euphrates, went Nearchus, with his soldiers and many of his folk, ashore.[50]

Then came he right back.

He said, the king bids you, ye shall yet make a little voyage at his will, along the end of the Red sea.

Thereafter shall everyone receive as much gold as he may bear.

When he came there, he showed us where the strait had been.

Thereafter paused he for one and thirty days, always looking over the wastes.[55]

Though at last came a lot of people leading with them two hundred elephants, a thousand camels laden with wooden beams, ropes and all kinds of things to draw our fleet to the Mediterranean Sea.

That awed us, and looked rare to us, but Nearchus told us, his king would show the other kings, that he was mightier, than the kings of Tyre earlier had been.

We should but help, surely should that do us no harm.

We must well yield and Nearchus wist to direct everyone just so that we lay on the Mediterranean ere three months were gone by.

When Alexander learned how his design came off, he became so bold that he would dig out the dry strait, to the ridicule of Earth.[60]

But Wr-alda let his soul loose, therefore fordrank he in wine (he died of drunkenness) and in his presumption, before he could begin.

After his death was the kingdom divided by his princes.

They should each reserve a portion for his sons, though they were unwilling.

Each would keep his share and increase himself.

Then came war and we could not turn around.[65]

Nearchius would now, we should settle ourselves down on Phoenicia’s coast, but no one wouldn’t naught not do that.

We said: rather will we risk going to Frya’s land.

Then brought he us to the new haven of Athens, whence all true Frya’s children had withdrawn in former times.

Forth went we soldiers bearing provisions and weapons.

Frethorik about Demetrius and Friso

Among the many princes, had Nearchus a friend with the name Antigonus.[1]

These both fought for one goal, so they said as followers before the royal family, and forthwith to give all Greece her old freedom back.

Antigonus had among many others a son, who was named Demetrius afterward surnamed the townwinner.

This went off once at the city of Salamis: after he there had fought for quite a while, must he contend with the fleet of Ptolemy.

Ptolemy, so named, was the prince who reigned over Egypt.[5]

Demetrius won the cause, though not through his soldiers, but because we had helped him.

This had we done through friendship of Demetrius, for we recognised him for bastard (mixed) blood by his fair skin and blue eyes with white (blond?) hair.

Afterwards went Demetrius loose upon Rhodes, the warfare had passed.

Demetrius was bound for Athens.

When our king understood that, he led us back.[10]

When we came to the harbour, were all the thorp sunken into rue.

Friso who was king over the fleet had a son and a daughter at home, so strikingly fair, as if they were come right out of Frya's land, and so beautiful as none might remember.

The acclaim thereof went all over Greece.

Demetrius was foul and immoral, and thought that he was free to do anything.

He ordered the daughter openly abducted.[15]

The mother could not await her joy, the seamen's wives name their men joy, that is happiness, also they say sweetheart.

The seamen call their wives solace (trust), and FRO or FROW that is joy or frolick, that is like joy.

Because she could not await her man, went she with her son to Demetrius and bade he should give her her daughter back.

But when Demetrius saw her son, he ordered him taken to his court and did alone with him as he had done with his sister.

To the mother sent he a bag of gold, though she threw it into the sea.[20]

When she came home went she mad, always ran she over the street (shouting): hast thou not seen my children, o woe, let me seek shelter with you, for my man will kill me, because I have let his children away.

When Demetrius learned that Friso was at home, sent he a messenger to him saying that he had taken his children to bring them to a high estate and to pay him for his services.

But Friso who was proud and hard-hearted, sent a messenger with a letter to his children, therein he admonished them, they should be to Demetrius whatever his will desired.

Though the messenger had yet another letter with poison, therewith command he they should take it, for said he, unwillingly is thy body fouled, that shall not be reckoned against you, though whenever you befoul yourselves, so shall you never come to Walhalla, your souls shall then wander over the earth, without ever seeing the light, like the bats and night owls, shall thou always take shelter in thy caves by day, coming out at night, then cry and howl upon our graves while Frya must turn her head from you.

The children did as they were told.[25]

Demetrius let their bodies be thrown into the sea and the people were told that they were fled.

Now would Friso sail with everyone to Fryasland, where he had earlier been, but most of them would not do that.

Now went Friso and set the throp with the royal storehouses on fire.

Today might no one remain and they were outside.

Save for wife and child, had we left all behind, though we were laden with supplies and munitions.[30]

Friso had yet no peace.

When we came to the old harbour went he with his bravest people and shot fire unexpectedly into the ships, which his arrows could reach.

After six days saw we the war fleet of Demetrius come upon us.

Friso commanded us, we must hold the smallest ships back in a broad line, the large with wife and child, forward.

Further bade he we should take our crossbows from foreward and fasten them to the afterprows, for said he, we aught all fleeing to flee.[35]

No one may consider himself in the business of stalking a single foe, so said he, is my decision.

While we were doing all this, came wind upon our head, to the women's and coward's horror, for we hadn't not no slaves but them that had followed us willingly.

We might not escape them by rowing.

But Wralda wist well, wherefore he so did, and Friso who grasped it, let the burning arrows be loaded into the crossbows.

As well, bade he that no one might shoot, ere he had shot.[40]

Furthermore said he that we all must shoot at the middle ship.

If that goal is once reached, said he, so shall the other come to help him (the middle ship) and then must everyone shoot as best he may.

When we were one and a half cable lengths off from them, began the Phoenicians to shoot.

But Friso answered not until the first arrow fell at six fathoms from his ship.

Now shot he.

The others followed, that resembled a fire rain and because our arrows may go with the wind, they remained all on fire and even reached the third layer (line).

All men cried and shouted for joy.

But the screams of our foes were so hard, that to us was it shaking to the heart.

When Friso thought that it was over, he let (gave the order to) hold off and we sped hence.

Though after we had pulled forward for two days, came another fleet in sight, of thirty ships, which steadily gained on us.

Friso ordered us again to make ready.

But the others sent a light launch full of oarsmen forward, their messengers asked out of all names if they might sail with us.

They were Ionians, by Demetrius were they forcibly sent to their old harbour.

There had they heard of the battle and now had they girded on the bold sword and followed us.

Friso, who had sailed much with the Ionians, said yes, but Wichhirte, our king said no.

The Ionians are idol-servants, said he, I myself have heard how they invoke them.

Friso said that comes through traffic with the true Greeks.

That have I often done myself.

Though I am as ardently Frya's as the best of you.

Friso was the man who must show us the way to Fryasland.

Thus went the Ioanians with us.

Also seemed it in Wr-alda's favour, for ere three months went by, went we along Britain and three days later, might we cry huzza.

This Writing is given me about Northland or Skenland [1]

During the times that our land sank down, was I at Skenland.

There went it thusly.

There were great seas which set themselves out of the ground like a bubble, then split they from one.

Out of the cracks came stuff as if it were glowing iron.[5]

There were mountains the crowns of which tumbled off.

These crashed down and broke woods and throps away.

I myself saw a mountain that was rent off by another.

It sank straight down.

When I afterwards went to look, was there a lake come.[10]

When the earth was better, there came a duke from Lindashburgh, with his folk and a maid.

The maid quoth everywhere: The Magy is guilty of all the grief which we have suffered.

They drew ever forward and the host became all the greater.

The Magy fled hence, one found his body, he had fordone himself.

Then were the Finns driven out to their own place, there might they live.[15]

There were those of bastard blood.

These might remain, though many went with the Finns.

The duke was chosen to be king.

The churches which remained were torn down.

Since then, come the good Northmen often to Texland for the Mother's advice.[20]

Though we might not hold them for true Frya's people.

In the Denmarks, is it surely gone as with us.

The seamen who proudly call themselves seafighters, are gone aboard ship and afterwards are they gone back.

Hail!

Frethorik about the flaws and failings of the Brokmen

Whenever the Kroder has wheeled one time forth, then shall the posterity ween that the flaws and failings, which the Brokemen have brought with them, were the property of their forebears.[1]

Therefore will I write as much about their habits as I have seen.

As to the Gertmen can I readily attest (lit. step in).

I have not gone about much with them.

Though so far as I have seen are the most abiding of speech and custom.[5]

That may I not say of the others.

Those who came away from Greece are of bad speech, and upon their morals may one not quite bow in praise.

Many have brown eyes and hair.

They are envious and forward and fearful through superstition.

When they speak, they mention the words first, which must come last.[10]

Rather than ALD (old) say they ad, rather than salt, sad, ma for man, sel for SKIL (shall), sode for SKOLDE (should), too much to name.

Also take they most unusual and shortened names, whereto one may attach no sense.

The Ionians speak better, though they drop the “h” and where it might not be, is it pronounced.

Whenever anyone makes an image of one deceased and it resembles him, then they believe, that the ghost of the deceased travels therein.

Therefore have they all hidden images of Frya, Fasta, Medea, Thainia, Hellenia and many others.[15]

When a child there is born, so come the sibs together and pray to Frya that she may let her maids come to bless the child.

When they have prayed so may not no one stir himself nor let himself be heard.

Comes the child to cry and keeps it on for an hour, thus is it an ill token and one is in suspicion, that the mom has done whoredom.

Therefore have I seen quite bad things.

Comes the child to sleep, so is it a token that the maids are come over it.[20]

If it laughs in sleep, so have the maids promised it luck.

Furthermore believe they in evil spirits, witches, gobblins, wizards and elves as if they descended from the Finns.

Herewith will I end and now I think that I have written more, than any of my forebears.

Frethorik.

Wiljo from the Saxonmarks

Frethorik, my husband is become 63 years old.[1]

In a hundred and eight years is he the first of his family who has died peacefully, all others are succumbed to blows, therefore that all fought with their own and foreign people for right and duty.

My name is Wil-io, I am the maid who traveled home with him from the Saxonmarks.

Through talk and association came it out that we were both from Adela's folk, then came love and afterwards are we become man and wife.

He has given me five children, 2 sons and three daughters.[5]

Konered thus is my first called, Hachgana my second, my eldest daughter is called Adela, the other Frulik and the youngest Nocht.

When I traveled to the Saxonmarks, have I written three books.

The book of songs, of tales, and the Hellenia book.

I write this so that one might not think that they are by Apollania;

I have had much trouble thereover and will thus also have the honour.[10]

Also have I done more, when Gosa Makonta was fallen, whose goodness and clear sight is become proverb,

then am I gone to Texland in order to copy the scripture over, which she had left behind, and when the last will of Frana was found and the remaining writings of Dela, I have done that one more time.

The writings of Hellenia Princes and Priests

These are the writings of Hellenia.[1]

I put them first for they are the oldest.

All true Frya's hail.

In former times wist the Slavs naught of freedom.

Like oxen were they brought under the yoke.[5]

Into the bowels of the earth were they driven to dig metal and out of hard mountains must they hew houses for the princes' and priests' homes.

In all what they did was there naught to satisfy themselves, but all must serve to make the princes and priests yet richer and mightier.

Under this toil became they grey and stiff before they were old and died without pleasure, although earth gave them overwhelmingly much to the profit of all her children.

But our wanderers came and our exiles, through the Germanies, over into their marches travelling and our seamen came into their harbours.

From them heard they talk of equal freedom and right and of laws, beyond which no one may transgress.[10]

All this was soaked up through the sad people like dew through the dry fields.

When they were full, the boldest of all began to clap their chains, thus it caused the princes grief.

The princes are proud and warlike, therefore is there also yet virtue in their hearts, they discussed together and gave a wit of their abundance.

But the cowardly, hypocritical priests might not suffer that, among their imagined gods had they also created vicious monsters.

Pestilence came over the land.[15]

Now said they, the gods are angry over the disobedience of the wicked.

Then were the bravest people of all strangled with their chains.

Earth has drunken their blood, with that blood fed she fruits and grains, and all who ate thereof became wise.

16 times 100 years ago is Atland sunken, and at that time happened there something whereupon no one had reckoned.[1]

In the heart of Finda's land, upon a mountain range lies a dale, which is called Kashmir, that is, unusual.

There was a child born, his mom was daughter of a king and his dad was a head priest.

To escape shame must they forsake their own blood.

Therefore was he brought beyond the town to poor people.[5]

In between was naught hidden from him, therefore did he everything to get and gather wisdom.

His understanding was so great that he understood all what he saw and heard.

The folk regarded him with great reverence and the priests were fearful over his questions.

When he came of age went he to his parents.

They must hear hard things, to be quit of him gave they him an abundance of costly stones;[10]

but they dared not acknowledge him as their own blood.

With sadness overwhelming the false shame of his parents went he to wander about.

While travelling forth met he a Frya's seaman who served as a slave, from whom he learned our morality and customs.

He bought him free, and they remained friends to the death.

All about where he went forth, he taught the people that they must abide no rich people nor priests, that they must guard themselves against false shame, which always did ill to love.[15]

Earth bestows her gifts according to how one scratches her hide, that one aught to dig, to reap and to sow, as one will share thereof.

Though said he, no one need do this for another, be it not by the common will or brought about out of love.

He taught that no one might work in her (Earth's) bowels for gold nor silver nor costly stones, whereupon envy glues itself and whence love flees.

The streams give enough (gems, gold and silver) to adorn your maidens and wives.

No one, said he, is powerful to satisfy all people and to grant equal happiness.[20]

Though it is the duty of all people as much to satisfy the people and as much pleasure to grant, as is to be achieved.

No science, said he, may one scorn though justice (like deals) is the greatest science which time may teach us.

Therefore that it keeps offence from earth and feeds love.

His first name was Jesus, though the priests who sorely hated him called him Fo, that is, false, the folk called him Krisen, that is, herdsman, and his Frisian friend called him Buda, in that he had a treasure of wisdom in his head and in his heart, a treasure of love.

At last must he flee from the wrack of the priests but everywhere he came was his lore gone before him and everywhere he went, his enemies followed after him like a shadow.[25]

When Jesus had thus travelled about for twelve years, he died but his friends preserved his teaching and spoke where there were ears to be found.

What thinkest thou now that the priests did, that must I tell you, also must ye verily grant attention thereto, furthermore must ye watch over their schemes and tricks with all the strength which Wralda has laid in you.

While Jesus' lore went over the earth, the false priests went to the land of his birth to announce his death, they said that they were his friends, they feigned great grief, tore their clothes to shreds and shaved their heads bald.

In the caves of the mountains went they to dwell, though thence had they brought their treasure, therein made they images after Jesus, these images gave they to the unsuspecting people, at long last said they that Jesus was a god, that he himself had professed it to them, and that all who would believe on him and on his lore, hereafter should come into his kingdom, where joy and happiness are.

Because they wist that Jesus was champion against the rich, so said they always that to have poverty and simplicity, thus were the door to come into his kingdom, that those who had the most suffering, here upon earth, hereafter should have the most pleasure.[30]

While they wist that Jesus had taught that one must rule and steer all his cravings, so they taught that one must kill all his passions, and that the perfection of the person consisted thereof that he become even as unfeeling as the cold stone.

Now in order to fool the folk that they did thusly, thus affected they poverty, on the streets, and to prove further that they had all of their passions dead, took they no wives.

Though whenever a daughter had a transgression, so was that quickly forgiven, the weak, said they, must one help and to keep his own soul must one give much to the church.

Thus doing had they wives and children without households and they were rich without work, but the folk became much poorer and more wretched than before.

This religion whereby the priests have no other science than godly speech, pious appearance and unright habits, spreads itself from the East to the West and shall also come over our land.[35]

But as the priests shall ween that they have snuffed out the light of Frya and of Jesus, so shall there people, in all areas, stand up who have preserved truth in stillness among each other and have hidden from the priests.

These shall be out of the blood of princes, of the blood of priests, of the blood of Slavs, and of Frya's blood.

They shall bring out their Foddiks and the light, so that all people may see the truth;

they shall cry woe over the deeds of the priests and princes.

The princes who love truth and right, they shall shrink away from the priests.[40]

Finda's folk shall put its cleverness to the common need, the Lyda's folk its strength and we our wisdom.

Then shall the false priests be swept away from the earth.

Wralda's ghost shall everywhere and always be honoured and hailed.

The law whereby Wralda, at the beginning, bestowed will upon us, shall alone be obeyed, there shall not be no other masters nor princes nor bosses, than those who are chosen by common will.

Then shall Frya rejoice and Earth shall only give her gifts to the working people.[45]

All this shall begin four thousand years after Altland is sunken and a thousand years later shall there no longer be any priests nor (tyrannical) force upon earth.

Dela surnamed Hellenia, watch!

Franas will

So sounds Frana’s last will.[1]

All noble Frya’s hail.

In the name of Wralda and freedom greet I you, and bid I you, if ever I might fall ere I had named a successor,

so commend I you Tuntia who is Burghmaid at the burgh Medeasblik, to this day is she the best.

This has Gosa left behind Gosas Prophecy

This had Gosa left behind.[1]

All people hail.

I have named none to honoured Mother for I wot none, and it is better for you to have no Mother than one upon whom you may not rely.

The bad time is gone by, but there comes another.

Earth has not borne it and Wralda has not created it.[5]

It comes out of the east, from the bosom of the priests.

So much grief shall it bring forth, that Earth can not altogether drink the blood of her slain children.

Gloom shall she spread over the ghost of the people, like thunder clouds over sunlight.

All about and always shall guile and power struggle against right and freedom.

Right and freedom shall collapse and we with them.[10]

But this victory shall work its own loss.

Of three words shall our posterity teach their people and slaves the meaning.

They are common love, freedom and right.

At first shall it glare, afterwards fight against gloom so that it becomes bright and clear in every heart and head.

Then shall force be swept from the earth like thunder clouds by storm wind and all tyranny shall have no power thereagainst.[15]

Gosa.

The writings of Konered Canals and Dyke

The Writing of Konered [1]

My forbears have written this book in succession.

This will I above all do, because there is no burgh left in my city, wherein the events are written up as before.

My name is Konered, my dad's name was Frethorik, my mom's name Wiliow.

After dad's death am I chosen to be his successor, when I told (was aged) fifty years, one chose me to be first grave.[5]

My dad has written how the Lindaoorden and Liudgaarden are wasted.

Lindahem is yet gone, the Lindaoorden partially, the northern Liudgaarden are buried by the salt sea.

The foaming brine swallows the ramparts of the burgh.

As dad has reported, so are the harbourless people gone hence and have built little houses inside the ring-dike of the burgh.

Therefore is that roundeal now called Liudwerd.[10]

The seamen say Liuwerd, but that is weak speech.

In my youth was the other land, that lay beyond the dike, all mudy and broken.

But Frya's folk is awake and industrious, they become neither tired nor weary, because their goal leads to the best.

Though digging ditches and making coastal dikes of the dirt which came out of ditches, so have we again built a good home outside of the dike, which in the shape of a hoof, measures three poles eastward, three poles southward and three poles westward.[15]

Today are we busy driving piles to acquire a harbour and presently to shelter our dike.

When it is ready so shall we send out seamen.

In my youth stood it every which way, but today are the cottages all houses which stand in rows.

Loss and failure which were slipped in with poverty, are driven out through industry.

Hence may all mankind learn that Wralda and All-father, feeds all his creatures, provided that they keep courage and will humanely help each other.[20]

The writings of Konered about Friso

Now will I write about Friso[1]

Friso who was already powerful through his people, was also elected to first grave by Staveren's provincials.

He ridiculed our way of land defence and sea warfare, therefore has he founded a school wherein the boys learn to fight in the Greek way.

Though I believe that he has done that to bind the young folk on his string.

I have also sent my brother thence, that is now ten years ago.[5]

For I thought now that we haven't no longer no Mother to protect the one against the other, aught I to watch double that he becomes no master of us.

Gosa has named no successor, thereupon will I not pass no judgement, but there are yet old, ill-thinking people who hold that she had been in unison with Friso about that. But Friso who was busily making a kingdom for himself, Friso desired neither advice nor messengers from Texland.

When the messengers of the land dwellers came to him spake he and quoth: Gosa, said he, had been far-seeing and wiser than all the graves together and still had she not found no light nor clarity in this matter, therefore hadn't she no courage to choose a successor, and to choose a successor who were doubtful, therein had she seen bad, therefore has she written in her last will, that it is better for you to have no Mother than one upon whom you may not rely.

Friso has seen much, he was brought up by warfare, and of the snares and tricks of the Guals and princes had he learned and gathered as much as he had need of in order to lead the other graves whither he would lead them.[10]

See here how he now has proceded therewith.

Friso had taken another wife here, the daughter of Wil-frethe, in his life had he become first Grave of Staveren.

By her had he won two sons and two daughters.

Though his arrangement is Kornelia, his youngest daughter married off to my brother.

Kornelia is poor Frisian and must be written Kornhelia.[15]

Wemod, his eldest (daughter) had he betrothed to Kauch.

Kauch who also went to school with him is the son of Wichhirte, the king of the Gertmen.

But Kauch is also poor Frisian and must be Kap.

But they have brought more bad speech with them than good morals.

Now must I go back with my history.[20]

After the great flood whereof my dad had written, were many Jutes and Lets carried by the ebb out of the Baltic sea or bad sea.

By Kattagat drove they in their barges with the ice upon the Denmarks' shore and there are they remained settled.

There were nowhere no people in sight.

Therefore have they taken that land in possession, after their name have they called that land Jutland.

Afterwards came well many Denmarkers from the highlands, but these set themselves down more southerly.[25]

And as the seamen came back who were not perished, went the one with the other toward the sea or islands.

Through this arrangement might the Jutes hold that land, whereupon Wralda has led them.

The Zeelander sea-men who would neither help nor nourish themselves with fish alone, and who had a loathing for the Gauls, went then to rob the Phoenician ships.

On the southwestern horn of Skenland, there lay Lindasburgh surnamed Lindasnose.

Founded by our Apol, also described in this book.[30]

All coast dwellers and those in the surrounding land remained true Frya's, but through the lust of wrack against the Gauls and against the Kaltana followers went they to work together with the Zeelanders, but working together had not held strong. For the Zeelanders had taken over many wrongful customs from the evil Magyars to the ridicule of Frya's folk.

Forth went each to rob for himself, though if it suited them, then stood each man truely by the others.

Though at last began the Zeelanders to suffer a lack of good ships.

Their shipwrights were dead and their woods were with the ground and all of the land swept away.[35]

Now came there unwatched three ships by the ring-dike of our burgh sea.

Through the inlet of our land were they strayed and missailing the Flymond.

The merchant who went along would have new ships from us, thereto had they brought with them all sorts of costly wares, which they had robbed from the Celtic lands and from the Phoenician ships.

Because we ourselves had no ships, I gave them able horses and four armed runners to (give to) Friso.

For at Staveren and along the Alderga, there were the best warships, made of hard oaken wood which no rot comes upon.[40]

While the seafighters stayed with me, were some Jutes sailed to Texland and thence were they directed to Friso.

The Zeelanders had stolen many of their stoutest boys, they must row upon their benches, and of their stoutest daughters to thereby heget children.

The great Jutes might not defend against it, because they hadn't not no good weapons.

When they had told of their suffering and thereover many words were exchanged, Friso asked whether they had no good harbours in their region.

O yes, answered they, one of the best ones, one shaped by Wr-alda.[45]

It is just like your beer crock there, the neck is narrow, though in the belly can well a thousand barges lie, but we haven't no burgh nor burgh weapons, to keep the pirate ships out of there.

Then must you make one, said Friso.

Good advice, answered the Jutes, but we haven't no tradesmen nor building tools, we are all fishers and beachcombers.

The others are drowned or flown to the highlands.

While they thus talked, came my messengers with Zeelander gentlemen to his court.[50]

Here must be revealed how Friso wist to cheat everyone to the pleasure of both parties and to the profit of his own goal.

To the Zeelanders, he promised, they should have fifty ships yearly, of set measurements and for a fixed sum of money, ready with iron chains and cross-bows and also the full rigging for warships as it be needed and useful for warships, but the Jutes should leave them in peace, and all the folk that belong to Frya's children.

Yea he would do more, he would invite all our seafighters that they should fight and rob with him.

When the Zeelanders were away, then let he forty old ships be laden with burgh weapons, wood, bricks, carpenters, brickmasons and smiths so as to build a burgh with them.

Witto, that is Witte's son, sent he with them to oversee.[55]

What went on there, isn't told to me, but so much is revealed to me, on both sides of the harbourmouth is a stronghold built, therein are folk encamped who Friso took out of the Saxonmarks.

Witto has courted Siuchthirte and taken her to be his wife.

Wilhem, thus was her dad called, he was first Alderman of the Jutes, that is first Graveman or Grave.

Wilhem died shortly thereafter and Witto is chosen in his stead.

The writings of Konered about Friso and mothers sons and fathers sons

How Friso did further [1]

From his first wife had he two brothers-in-law, who were very brave.

Hetto, that is “hot”, the youngest sent he as emissary to Kattaburgh which lies deep in the Saxonmarks.

He had received, from Friso, seven horses besides his own, laden with costly things, robbed by seafighters.

By every horse were two seafighters and two young riders, clad in rich clothes and money in their purses.[5]

Even as he sent Hetto to Kattaburgh, sent he Bruno, that is brown the other brother-in-law to Mannagarda wrda, Mannagarda wrda is earlier in this book written Mannagarda forda, but that is mistaken.

All riches which they had with them were, according to circumstances, sent away to princes and princesses and to chosen maidens.

Came then his knaves to the taproom to dance with the youngfolk, so let they baskets with spicebread and kegs or barrels of the best beer come.

After this mission let he ever young folk travel over the Saxon-marks, who all had money in their purses and all brought presents and gifts with them, and they parted unencumbered of their wealth.

When it now happened that the Saxon youths looked enviously on, then smiled they kindly and said, if you dare to fight the common foe, so canst thou give thy bride much richer gifts and yet spend like a prince.[10]

Both brothers-in-law are betrothed to daughters of famous princes, and afterwards came the Saxon youths and maidens by whole troops, down the Flymeer.

The burghmaids and the old maids who yet wist of their former greatness, inclined not over toward Friso’s under-taking, therefore they said nothing good about him.

But Friso cleverer than they, let them gab.

But the young maids bound he to his cause with golden fingers.

They said all about, we no longer have any more Mother, but that comes thence, that we are of age.[15]

A king suits us today, so that we win back our land, which the Mothers have lost through their carelessness.

Further said they, always to Frya’s child is freedom given, to let his voice be heard before it is decided at the election of a prince, but should it come to be that ye choose yourselves again a king, so will I thus speak my mind.

By all what I may observe, so is Friso thereto chosen through Wralda, for he has wonderfully led him hither.

Friso wot the tricks of the Gauls whose speech he speaks, he can thus watch against their deceptions.

Then is there also yet a wit to reflect upon, which grave should one choose to be king, without that the other become envious of him.

All sorts of talk is spoken by the young maids, but the old maids although few in number, tapped their speech from another keg.

They spoke always and to everyone: Friso, said they, does as the spiders do, at night spins he nets to all sides and by day beguiles he therein his unwary friends.

Friso says that he might not suffer no priests nor strange princes, but I say, he may not abide no one but himself.

Therefore will he not allow that the burgh Stavia be built up again.

Therefore will he have no Mother again.

Today is he your advice giver, but tomorrow will he your king, so that he may reign over you all.

In the bosom of the folk are two parties emerged.

The old and poor would have a Mother again, but the youngfolk, who were full of contention, would have a dad or king.

The first called themselves mother's sons were of no account, for because there were many ships being made, was there a surplus for shipwrights, smiths, sailmakers, ropemakers and for all other tradesmen.

Moreover brought the seafighters all sorts of baubles with them.

Thereof had the wives pleasure, and thereof had all their kinsfolk pleasure and all their friends and acquaintances.

When Friso had held house for forty years at Staveren, he died.

Through his travail had he brought many states back together, though if we be the better therefore, can I not prove.

Of all Graves who were before him was there none so famous as Friso had been.

Though so as I earlier said, the young maids spoke his praise, while the old maids did everything to blame him and to make him hateful to all people.

Now could the old maids well not hinder him therewith in his undertakings, but they have, with their clamour, effected so much that he died without becoming king.

The writings of Konered about Adel and Ifkia

Now will I write about Adel, his son.[1]

Friso, who had learned our history out of the book of the Adellings, has done everything to win their friendship.

His first son, which he won by Swethirte his wife, has he that hour called Adel.

And although he struggled with all his might, to neither build a burgh nor to restore one, however sent he his son Adel to the burgh at Texland so that he might become acquainted, with all which belongs to our laws, speech and customs.

When Adel told twenty years of age, Friso let him come to his own school, and when he was graduated there, he let him travel through all states.[5]

Adel was an affable young gentleman, in his travels has he won many friends.

Thence is it come to be that the folk has called him Atha-rik (friend-rich), something which came to suit him so well afterwards, for when his dad was fallen, he (Adel) remained in his stead without that another grave came to be spoken of during the election.

While Adel was in study at Texland, was there as well an all lovely maid in upon the burgh.

She came from out of the Saxonmarks, from out of the state which is called Suoabaland, therefore was she called Suobene at Texland, although her name was Ifka.

Adel had fallen in love with her and she loved Adel, but his dad bade him he should yet wait.[10]

Adel was obedient but as soon as his dad was dead and he established, sent he that hour messengers to Berth-holda, her dad to ask if he might have his daughter as wife.

Berth-holda was a prince of uncorrupted morality, he had sent Ifka to Texland for instruction in the hope that she should once be chosen burghmaid in his own land.

However, he had become acquainted with their mutual desire, therefore he went and gave them his blessing.

Ifka was a capable Frya's.

For so far as I have been acquainted with her, has she always worked and wrought so that Frya's children might again come under self-government and in one federation.[15]

To get the people on her side, has she travelled off with her husband, from her dad, through the Saxonmarks and forth to Gertmannia so had the Gertmen called their state, which they acquired through Gosa's efforts.

Thence went they to the Denmarks.

From the Denmarks went they by ship to Texland.

From Tex-land went they to Westflyland and so along the sea hence to Walhallagara.

From Walhallagara bore they along the south Rhine, until they, with great fear, came above the Rhine by the Marsata whereof our Appollania has written.[20]

When they had been there for a while, went they again to the low ground.

When they were now going down to the lowlands for a time, until they came to a district of the old burgh Aken, are there unwatched four servants murdered and naked unclothed.

They were come a little bit in the rear.

My brother, who was always at hand, had often forbidden them, though they hadn't nought obeyed.

The bandits who had done it were Germans who today dared come over the Rhine to murder and to rob.[25]

The Germans are bannished and escaped Frya's children, but their wives have they reft from the Tartars.

The Tartar is a brown Finda's folk, thus called because the fight in defiance (UTTARTA) of everyone.

They are all riders and robbers.

From this are the Germans also become bloodthirsty.

The Germans who had done the wickedness, call themselves Frya or Franks.[30]

here were, said my brother, red, white and brown among them.

They that were red or brown dye their hair white with lime water.

When afterwards their countenances remain in truth brown, they thusly become all the loathsomer thereby.

Even as Appolania, regarded they afterwards Lydasburgh and the Alderga.

Thence traveled they over Staveren's regions around by their people.[35]

So amiably had they presented themselves that the people would always keep them.

Three months later sent Adel messengers to all the friends he had won and let them be invited that they should send enlightened people to him in the Lovemonth.

The writings of Konered on Purety of Language Schools and Friendship

(Here has the recorder, Heddo oera Linda turned one leaf too many, and thereby leaped over two pages.) [1]

His wife, said he who had been maid at Texland, had thence received many records, which are not written in the book of the Adelings.

From these writings had Gosa included one in her last will, which must be made open by the eldest maid, Alberthe, as soon as Friso was dead.

Here is the Writing with Gosa's advice

When Wralda gave child to the mothers of the human race, then laid he speech upon all tongues and upon all lips.

This gift had Wralda given to the people, so that they might make understandable to each other, what one must avoid and what one must seek in order to find happiness and to keep it in all eternity.[5]

Wralda is wise and good and all far-seeing.

Afterwards he now wist, that happiness and bliss must flee from earth, if evil may deceive virtue, so has he bound a justifying characteristic fast to the speech.

This characteristic is laid therein that one may therewith tell no lies, nor speak deceptive words without stammering or blushing, whereby one can at once recognise the evil of the heart.

After our language was thus dedicated to joy and bliss, and thus guarded against the bad inclinations, therefore is it with all right called god's speech (the speech of good), and all those who hold it in honour, have honour thence.

Then what happened.[10]

As soon as there emerged deception among our half-sisters and half-brothers, who pose themselves as god's servants, is that become otherwise.

The deceptive priests and the badnatured princes, who always conspired together, would live according to whim and do without god's laws.

In their wickedness went they hence and have created other languages, so that they might speak secretly in the presence of all others, of evil things and all unworthy things, without that either stammering might betray them or blushing defile their countenance.

But what is borne out.

Even as blithely as the seed of good vegetables arise out from under the ground, which are openly sown by good people in the bright day, even as blithely brings time the harmful plants to the light, which are sown by evil people in secret and by darkness.[15]

The lewd maidens and unmanly boys, who whored with the foul priests and princes, allured their lovers to the new speech, thereby are they come forth among the nations, so that they have gladly forgotten god's speech.

Wilt thou now wit what is become thereof.

Now neither stammering nor countenance betray their evil designs, now is virtue fled fromoutof their midst, wisdom has followed and freedom is gone with them, harmony is nowhere to be found and strife has taken its place, love is flown and whoredom sits with envy at the table, and where earlier justice reigned, rules now the sword.

All are become slaves, the people of their masters, the masters of their envy, evil lust and greed.

Had they now invented but one speech, then would it be yet possible that it might have gone a little well.[20]

But they have devised as many languages as there are states.

Thereby may one folk understand the other folk even as little as the cow understands the dog and the wolf understands the sheep.

This might the seamen attest.

Though thence is it now come away, that all slave folks regard each other as other (foreign) people, and that is as punishment for their unreasoning and audacity, to have to make war on and fight one another until all are destroyed.

Here is now my advice.[25]

Art thou so desirous that thou wilt alone inherit the earth, thus aughtest thou never more to let no other speech come over thy lips than god's speech, and that aughtest thou to use, until thine own speech remains free of outland-ish sounds.

Wilt thou that some of Lyda's children and of Finda's abide, so do thou even likewise.

The speech of the East Skenlanders is degenerated through the foul Magyars;

the speech of the Celtic followers is corrupted by the filthy Gauls.

Now are we so generous as to take the Hellenia followers again into our midst, but I have reservations and am sorely worried, that they shall repay our generosity with the degeneracy of our pure speech.[30]

Much have we withdrawn, but of all the burghs, which through bad times are overwhelmed, has Earth kept Fryasburgh unharmed;

also may I thereby report that Frya's or god's speech is even kept unharmed here.

Here at Texland must one thus found schools, of all states which hold with the old morals, must young folk be sent hence, after which might those who were educated there help the others who abide at home.

If the other folk buy iron wares from thee and with thee speak and bargain so must they return to god's speech.

If they learn god's speech, so shall the words being free and right come into them, in their brain shall it then begin to glimmer and glare so that all turns to flame.[35]

This flame shall rend all bad princes asunder and all hypocritical and filthy priests.

The near and foreign emissaries had pleasure from that writing though there came no schools.

Schools and Friendship

Then founded Adel himself schools, after him did the other princes likewise.

Yearly went Adel and Ifka to observe the schools.[40]

Found they among the natives happy ones who bore each other friendship, so let both great joy be shown.

Had some of the blessed sworn each other friendship, so let they all people come to one another, with great stateliness let they their names be written in a book, through which, the book is called the book of friendship, after that was a festival held.

All these practices were done in order to tie the separated branches of Frya's stem back together.

But the maids who were envious of Adel and Ifka said, that he did it for naught else than for a good reputation and gradually to rule over another's state.

In my dad's writings have I found a letter, written by Liudgerth the Gertman, apart from sundry things which concerned my dad alone, I contribute here the other part.[1]

Punjab, that is five waters, and next to where we came away is a river of exceptional beauty, and it is called five waters because four other streams flow through its mouth to the sea.

Quite far eastward is yet a great stream which is called the holy or pious Ganges.

Between these rivers is the land of the Hindoos.

Both rivers run from the high mountains down to the delta.[5]

The mountains, whence they stream down, are so high that they the heavens (himmel) reach (laia).

Therefore were the mountains called Himmelaian mountains.

Among the Hindoos and others from their lands are some who convene with each other in stillness.

They believe that they are unadulterated children of Finda's.

They believe that Finda was born from out of the Himmellaias, whence she moved with her child to the delta or lowland.[10]

Some among them believe that she has gone down with her child upon the scum of the holy Ganges.

Therefore should the river be called the holy Ganges.

But the priests, who came out of another land, had them hunted out and burned, therefore they dare not come out openly for their cause.

In that land are all priests fat and rich.

In their churches are found all sorts of godlike images, among them are many of gold.[15]

West of the Punjab, there are the Yra (Iranians) or bitter, the Gedrostne or fugitives, and the Orjetten or forgotten.

All these names are given them by the hateful priests, because they fled from them because of their customs and belief.

At their arrival had our fore-bears also set themselves down on the eastern shore of the Punjab but because of the priests are they also sailed to the western shore.

Thereby have we become acquainted with the Yra and the others.

The Yra are not wilde but rather good people who neither allow nor worship any images, also will they suffer neither priests nor churches, and even as we uphold the holy light of Fasta, just so keep they always fire in their houses.[20]

If one comes however all the way westward, thus comes one to the Gedrostne.

These are mixed with other folk and speak a quite varied language.

These people are essentially wild murderes, who always wander with their horses over fields, who always hunt and rob and hire themselves out as soldiers to the surrounding princes, who will hew down all which they might reach.

The land between the Punjab and the Ganges is as flat as Frya's land at the sea, varied with fields and woods, fruitful in all parts, but that might not prevent that there betimes thousands upon thousands succumb to hunger.

These famines are due neither to Wr-alda nor to Earth, but only due to the princes and priests.[25]

The Hindoos are even as cowed and frightened by their priests as the hinds are by the wolves.

Therefore have the Yra and others called them Hindoos, which means hinds.

But of their cowardice was dreadful missuse made.

If foreign merchants came to buy corn, thus is everything made into money.

By the priests is it not prevented, for these being yet cleverer and greedier than all the princes together, wit full well, that all the money finally comes into their own pouches.[30]

Above and beyond that the people there suffer much from their princes, must they also suffer much from the venomous and wild animals.

There are big elephants which run in whole herds, which betimes trample down whole corn fields and settlements.

There are many-hued and black cats, called tigers which are as large as large calves, which devour people and animals.

Besides many other wriggling animals are there snakes from the size of a worm up to the size of a tree.

The largest can devour a whole cow, but the smallest are yet more dreadful than they.[35]

They keep themselves skulking between bloom and fruit to take the people by surprise who pick thereof.

If one is thereby bitten, so must one die, for against their venom has Earth given no herbs, thus that people have made themselves guilty of idolatry.

Furthermore are there all sorts of lizards, turtles and crocodiles;

all these reptiles are even as the snakes, from as large as a worm to as large as a tree trunk.

According to how great and frightful they are, are their names, of which I cannot name all, the greatest of all are called alligators, because they bite rotten animals, which drift from above to the lowlands (delta), even as eagerly as the living animals, which they might surprise.[40]

On the west side of the Punjab, whence we came away and where I was born, there bloom and grow the same fruits and grains as on the east side.

Before were there also the same wriggling creatures to be found, but our forebears have burned all the underbrush and so often hunted the wild animals, that there remain few.

If one comes completely westward of the Punjab, then finds one, next to fat clay land, dry ghostlands, which seem unending, betimes varied with lovely stretches, whereupon the eye rests enthralled.

Among the fruits of my land are kinds, which I have not found here.

Among all kinds of corn is there also golden, also golden-yellow apples, whereof some are sweet as honey, and some as sour as vinegar.[45]

By us are nuts found as big as children's heads; therein sit cheese and milk, if they become old, so makes one oil therefrom; from the bast makes one twine and from the corns (shells) makes one chalices and other devices.

Here in the woods have I seen bramble and thornberries.

By us are berry trees as large as your linden trees, whereof the berries are much sweeter and three times greater than your thornberries are.[50]

Whenever the days are at their longest and the sun shines from the top point, then shines it down upon your head.

If one sails, with his ship, quite far southward, and one turned at midday with his face toward the East, so shines the sun against the left side as it otherwise does against the right side.

Herewith will I end, but after my writing shall enough light fall upon thee, to distinguish the lying stories from the true tales.

Konereds Sussessor Beden

The Writing of Beden

My name is Beden, Hachgana's son. Konred, my uncle, was never married and also died childless.[1]

Me has one chosen in his stead.

Adel, the third king of this name, has approved the choice, provided that I would acknowledge him as my master.

Besides the full inheritance of my uncle, has he given me a plot of ground which was piled upon my inheritance, under the condition that I thereupon should place people who should never his people…

Here twenty leaves (perhaps 100 more) are missing from the manuscript wherein Beden has written about King Adel III.(Called by our chroniclers, Ubbo.)[5]

Beden on the Letter of Rika the Oldmaid

Letter of Rika the Oldmaid, read at Staveren at the Yulefest[1]

Ye all whose forbears came here with Friso, my greeting to you.

Thus ye think, ye are unguilty of idolatry.

Thereof will I not speak today, but today will I show you a failure, which is little better.

Ye wit it or ye wit it not how Wralda has a thousand glorious names, though ye all wit it that he is called Allfather (all-feeder), because all came out of him and grows to feed his creatures.[5]

Tis true, that Earth was betimes also called All-feeder, for she bears all fruits and nuts, wherewith man and beast feed themselves.

Though she shouldn't no fruit nor nuts not bear, if Wralda gave her no strength.

Also women who let their child suckle on their breasts, are called feeders.

Though if Wralda gave them no milk, so should the child find no profit there.

So that by conclusion of reason, Wralda alone remains feeder.[10]

That Earth betimes was called All-feeder, and a mom, feeder, can be done yet through a turn (of phrase), but that a man let himself be called feeder (father) because he may be a dad, that argues against all reason.

Though I wot whence this foolishness comes.

Hark here, it comes from our enemies, and wheresoever it is followed, so shall ye thereby become slaves to the distress of Frya and to punish your pride.

I shall inform you how it is gone with the slave folk, thereafter may ye learn.

The pompous kings who live according to whim, stick Wralda after the crown, out of envy that Wralda is called All-feeder, so would they be called feeders of the folk.[15]

Now wot all mankind that a king wields no power over growth, and that his feeding was brought him by the folk, but nonetheless would they persist in their audacity.

So that they might come to their goal, were they at first not satisfied with free gifts, but they have imposed a tribute on the folk.

For the treasure, which came thereof, they hired foreign soldiers, whom they put about their courts.

Furthermore took they as many wives as they desired, and the lesser princes and lords did likewise.

When strife and conflict afterwards slipped into the households and complaints therefore came, then have they said, every man is the feeder of his household, therefore shall he be thereover boss and also judge.[20]

Then came arbitrariness and even as the men ruled over the households, thus went the kings to do over their states and folk.

When the kings had brought it so far, that they were called fathers of the folk, then they went and had images after their shapes made, they ordered these images put into the churches next to the images of the gods, and anyone who would not bow before them was killed or put in chains.

Your forebears have gone about with the pompous princes, thence have they learned this nonsense.

Though not only that some of your men make themselves guilty of title theft, also must I complain about many of your wives.

Be there men found among you, who will be on a level with Wr-alda, where are women found among you, who do it with Frya.[25]

Because they have borne child, they let themselves be called mother.

However, they forget, that Frya bore child without the intercourse of a man.

Yea not only will they rob Frya and the honoured mothers of their glorious names, whereto they might not so aspire, they do likewise with the titles of their equals.

There are women who let themselves be called ladies, although they wit that this name belongs only to princes' wives.

Also let they their daughters be called maids, despite which they wit, that no girl may be so called, unless she belongs to a burgh.[30]

Ye all ween that ye become better through the theft of titles, though ye all forget that envy glews itself thereto and that every evil sows its own punishment-switch.

Turn ye not back, so shall time give it growth so strong that one may see no end thereof.

Your posterity shall therewith be beaten, they shall not grasp whence the blows came.

But although ye build the maids no burghs and trust in fate, there shall, however, some remain, they shall come from out of the woods and caves, they shall show your posterity that they are guilty of wilfulness.

Then shall one curse you, your ghosts shall rise frightened from their graves, they shall call on Wr-alda, Frya and her maids, though no one shall thus make it any better, before the yule enters upon another cycle, but that shall first happen when three thousand years are expired after this century.[35]

End of Rika's letter.

Here ended the writings of Beeden.

(In the manuscript, three leaves are missing.

The broken off beginning words of the following demonstrate, that the beginning of the following writing is lost, and therewith also the indication of the name of the writer, who can be proven to be a son or grandson of Beeden.

— comment of Dr.J.G.Ottema).[40]

King Askar Time for yoke and Sward, Tales of Britain Scottish folk, Near Greeces and Phonecians

… therefore will I first write about Black Adel.[1]

Black Adel was the fourth king after Friso.

In his youth has he studied at Texland, afterwards has he studied at Staveren, and forth has he travelled throughout all states.

When he was four and twenty years old, has his dad arranged it that he was chosen to be Asega-Askar.

Once he was asker, asked he always for the benefit of the poor.[5]

The rich, said he, practice enough unright things by means of their money, therefore aught we to take care that the poor are looked after by us.

Through these and other pronouncements was he the friend of the poor and the dread of the rich.

So far is it come that his dad saw through his eyes.

When his dad was dead, and he ascended the throne, then would he hold his office even as well as the kings of the East are wont to do.

The rich would not abide that but now leaped all other folk together, and the rich were glad that they came away from the meeting unscathed.[10]

From then on, heard one never any more talk of equal right.

He persecuted the rich and flattered the poor, with whose help he demanded all purses upon which he had recokoned.

King Askar, as he was always named, was nearly seven earthfeet tall, so great as his figure was also his strength.

He had a bright understanding, so that he understood all, that was spoken of, though in his deeds might one sense no wisdom.

Along with a beautiful countenance had he a glib tongue, but yet blacker than his hair is his soul to be found.[15]

When he was king for a year, obliged he all youths of his state, they should yearly come to camp and there make seeming warfare (manuvers).

At first had he trouble therewith, but at last became it so fashionable, that old and young out of all regions came to ask whether they might participate.

When he had brought it thus far, he let war schools be founded.

The rich came to complain and said that their children now learned neither to read nor to write.

Askar answered it not, but when manuvers again were held, went he to stand upon a high place, and quoth loudly.[20]

The rich are come to me to complain, that their youths neither learn to read nor to write, I haven't thereupon said nothing, though here will I speak my mind, and let the general assembly decide.

When everyone now looked curiously up towards him, said he further, according to my understanding must one today leave the reading and writing to the maids and old lights.

I will speak no ill of our forbears, I will only say, during the times which were so ardently revered by some, have the burghmaids brought conflict into our land, and the Mothers before and after could not drive the conflict back out of the land.

Yet worse, while they chattered and talked over needless customs, are the Gauls come and have robbed all our beautiful southern lands.

Nowadays are they all come over the Scheldt with our degenerate brothers and their mercenaries, with us rests thus to choose between the bearing of the yoke or the sword.[25]

If we will remain free, so should the youths leave reading and writing alone for now and instead of playing idle games in their fellowships, must they play with the sword and spear.

If we are in all parts trained, and the youths big enough to wear helmet and shield and to handle weapons, then shall I throw myself, with your help, upon the enemy.

The Gaulsmay then write the defeat of their helpers and mercenaries upon our fields with blood, which drips out of their wounds.

Have we once driven the foe out before us, so must we therewith go forth, until there are no more Gauls nor Slavs nor Tartars to be driven from Frya's legacy.

That's right, cried the majority and the rich dared not open their mouths.[30]

This address had he surely contrived and ordered transcribed, for on the evening of the same day were the copies there of well in twenty hands, and they were all alike.

Afterwards commanded he the shipwrights, they should make double stems whereupon one might fasten a steel cross-bow.

He who remained derelict herein was fined.

If one could swear that he possessed no means, then must the rich of the town pay it.

Today shall one see whereupon all this bother has proceded.[35]

Tales of Britain Scottish folk Near Greeces and Phonecians

On the north end of Britain which is full of high mountains, there reside a Scottish folk, of which the majority sprout from Frya's blood, of which a part are Kaltana followers (Celts), of which the other part are Britains and exiles, who fled thither gradually with time, out of the tin mines.

Those who came out of the tin mines have altogether foreign wives of a foreign race.

They are under the authority of the Gauls, their weapons are wooden bows and arrows with points of stag horn and flint.

Their houses are of sod and straw and some dwell in caves in the mountains.[40]

Sheep which they have stolen is their only wealth.

Among the descendants of the Kaltana followers have some yet iron weapons, which they have inherited from their forebears.

In order now to be well understood, must I let my telling about the Scottish folk rest and write a wit about the near Greeces (Italy).

The near Greeces have heretofore belonged to us alone, but since the unfavourable times have also the descendants of Lyda and Finda settled themselves down, from the latter came a whole heap from Troy.

Troy was thus a city called, which the folk of the far Greeces (Greece) have taken in and ruined.[45]

When the Trojans were nestled into the near Greeces, then have they built, with time and industry, a strong city with walls and burghs, called Rome which is room.

When that was done, had that folk made itself master of the whole land through guile and force.

The folk which dwelt on the southside of the Mediterranean, is for the most part Phoenicians.

The Phoenicians are a bastard folk, they are of Frya's blood and of Finda's blood and of Lyda's blood.

The folk of Lyda are there as slaves, but through the adultery of the women have these black folk made bastards of all other folk and coloured them brown.[50]

This folk and them of Rome fought steadily for the mastery of the Mediterranean.

Furthermore, them of Rome who live in enmity with the Phoenicians and their priests, who will alone rule a whole empire over the earth, would not see (were loath to see) the Gauls.

At first have they taken Marseilles from the Phoenicians, thereafter are thousands of Gauls moved to north Britain.

Shortly later was the foremost of the Gauls set upon the burgh which is called Kerenak that is horn, whence he gave his commands to all others Gauls.

Also was all their gold brought together.[55]

Keren hern or Kerenak is a stone burgh, which belonged to Kalta.

Therefore would the maids of the descendants of the Kaltana followers have the burgh back.

Thus was through the enmity of the maids and the Gauls, feuding and strife come over the land with murder and fire.

Our seamen came there often to fetch wool, which they traded for prepared hides and linen.

Askar had often been with them;[60]

in secret had he closed a friendship with the maids and with some of the princes, and bound himself to chase the Gauls out of Kerenak.

When he thereafter returned gave he the princes and most warlike men iron helmets and steel bows.

Warfare was come with him and shortly afterwards flowed streams of blood down by the slopes of the mountains.

When Askar thought, that the chance lay before him, went he hence with forty ships and took Kerenak and the foremost of the Gauls with all his gold.

The folk with whom he had fought against the soldiers of the Gauls, had he lured out of the Saxonmarks with promises of great plunder and booty.[65]

Thus was nothing left to the Gauls.

Afterwards took he two islands as safe keeping for his ships, and whence he later went out to rob all Phoenician ships and cities which he could approach.

When he came back brought he with him six hundred of the stoutest youths of the Scottish highlanders.

He said that they were given him as hostages, until he might be sure that the parents should remain true to him, but it was a falsehood, he held them as bodyguards at his court, where they daily got lessons in riding and in the handling of all kinds of weapons.

The Denmarkers who, for a long time, proudly called themselves seafighters above all other seamen, had not as soon heard of Askar's glorious deeds, when they became envious thereof, so that they would bring war over sea and over his lands.[70]

See here how he managed to avoid war.

Reintas Dream, Reinta and Askar

Among the ruins of the destroyed burgh Stavia was yet a shrewd burghmaid with some other burghmaids residing.[1]

Her name was Reintia and there went out great acclaim of her wisdom.

This maid offered Askar her help under the stipulation, that Askar should order the burgh Stavia built up again.

When he had bound himself thereto, went Reintia with three maids to Hals (Holstein), at night went she travelling and, by day, spoke she upon all market places and within all socieites.

Wralda, said she, had called her through thunder, that all Frya's folk must become friends, like sister and brother united, otherwise should Finda's folk come and hew them away from the earth.[5]

After the thunder were Frya's seven watch-maids appearing to her in a dream, seven nights after each other.

They had said that disaster hangs above Frya's land with yoke and chains about it.

Therefore must all folk who are sprouted out of Frya, throw away their last names and call themselves only Frya's children or folk.

Forth must everyone arise and drive the Finda's folk from Frya's inheritance.

If they won't do that, so shall they get slave bonds, also shall the foreign lords abuse their children and let them be flogged, until the blood soaks into your graves, then shall the ghosts of your forbears come to awaken you and scold your cowardice and carelessness.[10]

The stupid folk which through the influence of the Magyars was already wont to such foolishness, believed all that she said and the mothers clamped their children against their breasts.

When Reintia had brought the king of Hals and all other persons to agreement, sent she messengers to Askar and the same day along the Baltic sea.

Then went she by the Lithuanians (HLITH-HAWAR: face hewers), thus called because they hew their foes ever on the face.

The Lithuanians are fugitives and exiles of our own folk who reside in the Germanies and wander about.

Their wives have they most altogether robbed from the Tartars.[15]

The Tartars are part of Finda's race and thus called by the Germans because they never want peace but ALWAYS BY NATURE, (ALTI UT ARTA) to fight people.

After two years were up, came she along the Rhine to home.

To the Germans had she presented herself as Mother, and said, that they might come back as free and frank people; but then must they go over the Rhine and chase the Gaul followers out of Frya's southern lands.

When they did that, then should her king Askar go over the Scheldt and there conquer that land.[20]

Among the Germans are many bad practices slipped in, but there are also many of our customs remaining.

Thereby have they yet maids who teach the children and give the old advice.

At the beginning were they distrustful of Reintia, but at last was she followed by them and in every way worshipped, where it was useful and needed.

Reinta and Askar

As soon as Askar preceived from Reintia's messengers how the Jutes were inclined, sent he that hour messengers of his own to the king of Hals.[25]

The ship, wherewith the messengers went, was laden with women's jewelery, and there was also a golden shield, whereupon Askar's visage was artfully depicted.

These emissaries must ask whether Askar might have the kings daughter Frethogunsta for his wife.

Frethogunsta came a year later to Staveren, among her followers was also a Magy, for the Jutes were long since corrupt.

Shortly after Askar was wed to Frethogunsta, was there a church built at Staveren, in the church were evil godlike images put, with clothes wrought through with gold.

Also is it thus asserted that Askar at night and offtimes with Frethogunsta bowed before them.[30]

But so much is sure, the burgh at Staveren was not built up again.

Reintia had come back, and went bitterly to the Prontlik, the Mother at Texland, to complain.

Prontlik sent messengers everywhere who announced, Askar is given over to idolatry.

Askar did as if he noticed it not, but without warning came there a fleet out of Hals.

At night were the maids driven out of the burgh, and in the morning could one see of the burgh only a glowing heap.[35]

Prontlik and Reintia came to me for shelter.

When I thought over the matter afterwards, it came to me, that it could do badly for my state.

Therefore have we thought a scheme together, which must profit us all.

See here how we have proceeded.

In the middle of the Kriklwood to the east of Liudwerd lies our refuge or keep, which one can only reach along wandering paths.[40]

On this burgh had I long since placed young guards, who all had a loathing of Askar, and kept all others from there.

Now was it come so far with us that many women and also men talked of spooks, white women and wizards, as the Denmarkers.

Askar had turned all their foolishness to his profit and that would we now do to our profit.

On a gloomy night brought I the maids to the burgh and thereafter went they with their maidservants, to haunt along the winding paths, wrapped in white clothes, so that thus no person more dare come.

When Askar thought that he had hand room (free reign), let he the Magyar, under all kinds of names, wander throughout his states and aside from Grenega and aside from my state weren't they nowhere not resisted.[45]

After Askar was thusly federated with the Jutes and the other Denmarkers, went they together to rob; though that hadn't borne no good fruits.

They brought all sorts of foreign treasures home.

But just for that wouldn't the young folk learn no trade, nor work upon the fields, so that they at last must take slaves.

But that was completely against Wralda's will and against Frya's advice, therefore could the punishment not be left behind.

See here how the punishment is come, Askar Gaols Franks and Magyars

See here how the punishment is come.[1]

Once had they together conquered a whole fleet, it came out of the Mediterranean Sea.

This fleet was laden down with purple clothes and other fineries, which came out of Phoenicia.

The weak folk of the fleet were set ashore to the south of the Seine, but the stout folk were kept that they must serve as slaves.

The most beautiful were kept to abide on land and the loathsomest and blackest were kept on board to row.[5]

On the Fly was the purse dealt out, but without their witting was the punishment also dealt out.

Of the persons placed upon the foreign ships, were six dead from stomach-ache.

One thought that the food and drink were poisoned, therefore were all dumped overboard.

But stomach-ache remained and always, where slaves or goods came, came also stomach-ache within.

The Saxons brought it over their marches, with the Jutes travelled it to Skenland and along the coast to the Baltic Sea, with Askar's seamen travelled it to Britain.[10]

We and those of Grenega let no goods nor people come over our boarders and therefore remained we free of the stomach-ache.

How many people the stomach-ache has taken away, wot I not to write, but Prontlik who afterwards heard it from the other maids, has informed me, that Askar has helped a thousand times more free people out of his states than he has brought foul slaves in.

Askar Gaols Franks and Magyars

When the pestilence was passed for good, came Germans who had become free, toward the Rhine, but Askar would not stand on a level with the princes of that bastard folk.

He would not allow that they should name themselves Frya's children as Reintia had offered.[15]

The one folk came quite far way out of the Southeast, they called themselves Allemanna.

This name had they given themselves, for they yet without wives wandered about in the woods as exiles.

Later have they stolen wives from the slave folk, even as the Lithanians, but they have kept their name.

The other folk, that wandered about nearer (to us), call themselves Franks, not because they were free, but thus that their first king had been called Frank, who had made himself into a hereditary king with help from corrupt maids.

The folk which bordered on him, called themselves Thioth's sons, that is folk's sons, they had remained free people, accordingly they would never recognise a king or prince nor master, other than one who was chosen by common will in the general assembly.

Askar had already heard from Reintia, that the German princes were most always in enmity and feuding with each other.

Now he proposed to them, they should choose a duke from his folk, because he was afraid, so he said, that they should fight with each other for mastery.

Also said he that his princes could speak with the Gauls.

That, said he, was also the opinion of the Mother.

When the princes of the Germans came together, and after thrice seven days chose they Alrik as duke.

Alrik was Askar's nephew, he gave him two hundred Scots and a hundred of the stoutest Saxons withal as a bodyguard.

The princes must send thrice seven of their sons to Staveren as guarantee of their troth.

Until now was everything done according to his wish, but when one should travel over the Rhine, wouldn't the king of the Franks not stand under Alriks command.

Thereby leaped everything into a tizz.

Askar who believed that all went well, landed with his ships on the other side of the Scheldt, but there was one long enlightened as to his coming and on his guard.

They had to flee as soon as they were come, and Askar himself was taken.

The Gauls wist not whom they had captured, and afterwards was he exchanged for a high Gaul, whom Askar's folk had brought with them.

While all that happened, ran the Magyar yet bolder than before hence over our neighbours' lands.

By Egmond where before the burgh Forana had stood, ordered they a church built yet greater and richer than Askar had done at Staveren.

Afterwards said they that Askar had lost the cause against the Gauls, because the folk would not believe that Wodin would help them, and that they therefore would not pray to him.

Forth went they hence and abducted young children which they kept with them and brought them up in the secrets of their corrupt lore.

Were there people who….

(The rest is missing.)